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1. 2022

1.1 April

With a little self-criticism one can see through the shadow—so far as its nature is personal. (2022-04-01 04:32)

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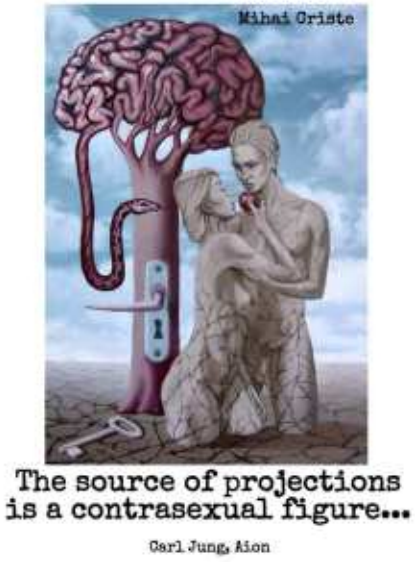

[1]Aion CW 9ii

One might assume that projections like these, which are so very difficult if not impossible to dissolve, would belong to the realm of the shadow—that is, to the negative side of the personality.

This assumption becomes untenable after a certain point, because the symbols that then appear no longer refer to the same but to the opposite sex, in a man’s case to a woman and vice versa.

The source of projections is no longer the shadow—which is always of the same sex as the subject—but a contrasexual figure.

Here we meet the animus of a woman and the anima of a man, two corresponding archetypes whose autonomy and unconsciousness explain the stubbornness of their projections.

Though the shadow is a motif as well known to mythology as anima and animus, it represents first and foremost the personal unconscious, and its content can therefore be made conscious without too much difficulty.

In this it differs from anima and animus, for whereas the shadow can be seen through and recognized fairly easily, the anima and animus are much further away from consciousness and in normal circumstances are seldom if ever realized.

With a little self-criticism one can see through the shadow—so far as its nature is personal.

But when it appears as an archetype, one encounters the same difficulties as with anima and animus.

In other words, it is quite within the bounds of possibility for a man to recognize the relative evil of his nature, but it is a rare and shattering experience for him to gaze into the face of absolute evil. Carl Jung, CW 9ii, Para 19

1. https://www.amazon.com/Aion-Researches-Phenomenology-Collected-Works/dp/069101826X

Nature herself demands a death and a rebirth. **(2022-04-01 05:33)**

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[1]Archetypes and the Collective Unconscious CW 9i

Natural transformation (individuation).

As I have pointed out, in addition to the technical processes of transformation there are also natural transformations.

All ideas of rebirth are founded on this fact.

Nature herself demands a death and a rebirth.

As the alchemist Democritus says: "Nature rejoices in nature, nature subdues nature, nature rules over nature."

There are natural transformation processes which simply happen to us, whether we like it or not, and whether we know it or not.

These processes develop considerable psychic effects, which would be sufficient in themselves to make any thoughtful person ask himself what really happened to him.

Like the old man in our fairytale, he, too, will draw mandalas and seek shelter in their protective circle; in the perplexity and anguish of his self-chosen prison, which he had deemed a refuge, he is transformed into a being akin to the gods.

Mandalas are birth-places, vessels of birth in the most literal sense, lotus-flowers in which a Buddha comes to life.

Sitting in the lotus-seat, the yogi sees himself transfigured into an immortal. Carl Jung, CW 9i, Para 234

1. https://smile.amazon.com/Archetypes-Collective-Unconscious-Collected-Works/dp/0691018332/ref=sr_1_1?crid=2HO5E13OQZWE3&dchild=1&keywords=jung+archetypes+and+the

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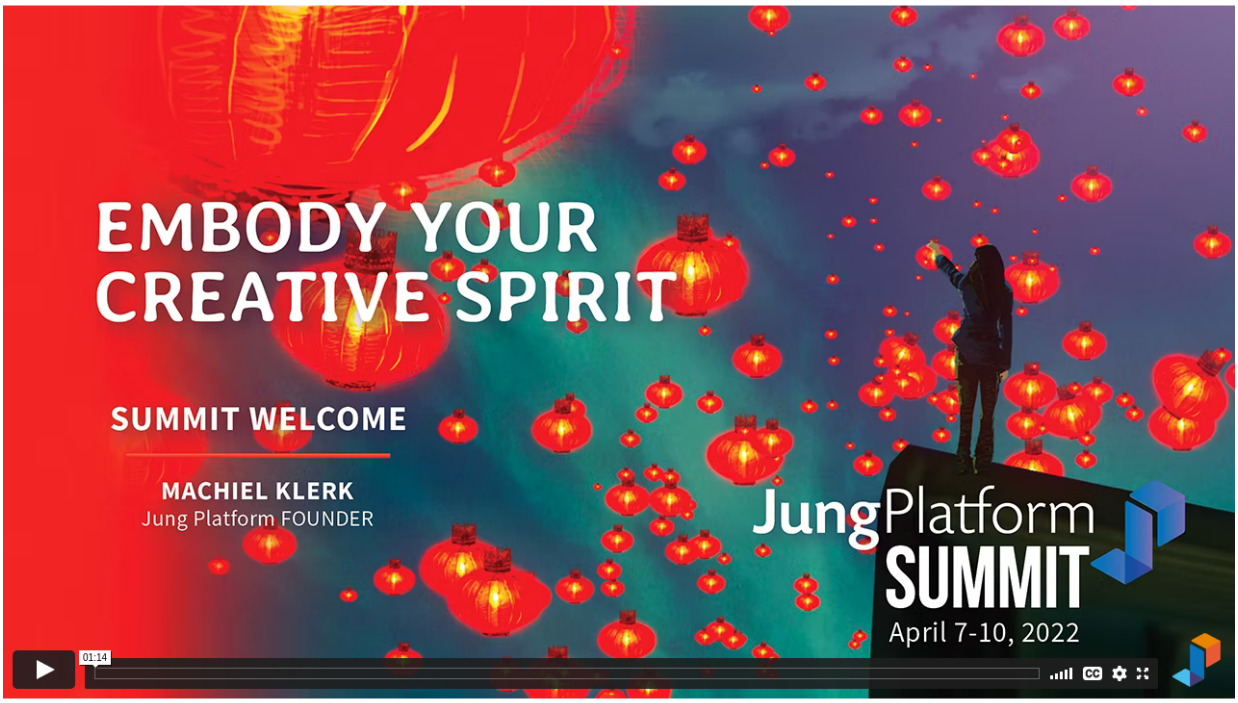

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In the twelve sessions of this summit, our world-class teachers will help you connect with your creative spirit. We are excited to inform you that the summit will feature names like **Michael Meade, Jean Houston, and Thomas Moore.**

What to Expect

In the weeks leading up to the Summit, you can expect **emails** from us.

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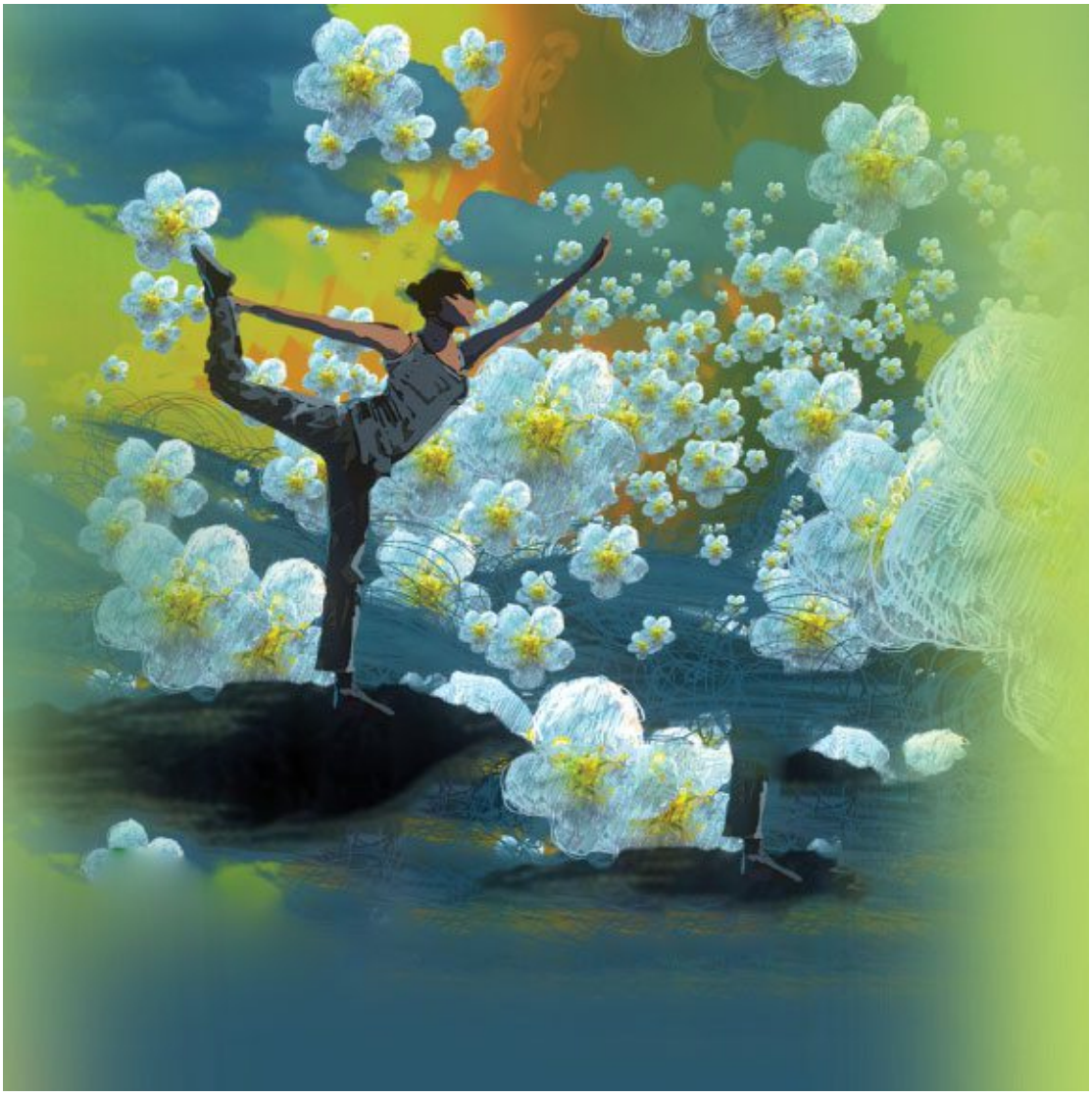

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The Emergence of the Black Goddess: An interview with Marion Woodman (2022-04-02 06:02)

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[1]The Emergence of the Goddess and Interview with Marion Woodman

The Emergence of the Black Goddess: An interview with Marion Woodman

Marion Woodman

"She couldn't be more perfect!" my colleague had exclaimed, scanning the pages of one of renowned Jungian analyst Marion Woodman's books on the emergence of "the feminine."

"Even reading this stuff is like stepping into another dimension."

From the beginning of our research on gender and spirituality for this issue of What Is Enlightenment?, we had known we wanted to speak with someone who could articulate the delicate balancing of masculine and feminine energies so central to Jung's conception of the spiritual path.

In Woodman, it seemed, we had hit the mark.

Internationally acclaimed for her work as a "bridge builder between the male and female worlds," the former high school English and drama teacher has, in the twenty-five years since she enrolled in Zurich's C.G. Jung Institute, earned a name as a renegade analyst with a rare understanding of the role of the feminine in bringing about personal and cultural transformation.

Perhaps best known for her videotaped workshop with men's movement pioneer Robert Bly, Bly and Woodman on Men and Women, she is also the best-selling author of six books, including Addiction to Perfection and Leaving My Father's House.

Her most recent work, coauthored with psychologist Elinor Dickson, is Dancing in the Flames: The Black Goddess in the Transformation of Consciousness.

At the age of seventy, having analyzed more dreams than most of us have probably had, Woodman, we thought, would surely be able to bring the often enigmatic world of Jungian archetypal psychology to light.

Having spoken over the years with some of the foremost voices in today's increasingly popular dialogue between psychology and spirituality, one thing we have learned is that whenever What Is Enlightenment? approaches a thinker firmly rooted in the ego dominated world of the psychological, there is always a certain amount of tension in the air.

For although renowned transpersonal theorist Ken Wilber has written eloquently about the necessity of marrying Freud and the Buddha in order to achieve a truly integrated view of human development, it has been our ongoing experience that when the psychological view meets the enlightenment view, a collision of worlds is almost inevitable.

Little did we know, however, when we approached Marion Woodman for an interview that, in this case, the clash would not only be one of views, but of the very forces that drive

the human psyche.

Nothing in our past experience could have led us to predict the ironic outcome of the interviewer's month-long immersion in Woodman's writings on the complex shadow world of the unconscious.

As if a man possessed, our colleague became so consumed by Woodman's emphasis on healing the ancient wounds of the ego that almost overnight he chose to completely abandon his life's aspiration to let go of his personal history in pursuit of enlightenment—suddenly finding the temptation to identify with the demons of his past too overwhelming to resist.

We were originally drawn to this master analyst for her explanation of the difference between masculine and feminine energies in the Jungian worldview—and particularly for what she sees as the essential role of the feminine in bringing men, women and even our troubled world to wholeness.

Could the mysterious black goddess that she claims is emerging in the dreams of men and women around the globe really be, as she suggests, the harbinger of a new paradigm of inclusiveness, here at last to tame the patriarchal lust for power and control that has brought us "to the brink of extinction"?

We wondered. But, as we became familiar with her view, what began to capture our interest even more than her teachings on the all-embracing nature of the archetypal feminine were the ultimate philosophical implications of her assertion that wholeness can be found only when we go beyond absolute, either/or thinking to embrace the "dance of opposites."

What, we wanted to know, is the relationship between the balancing of poles she describes and the transcendence of all duality spoken of in the great enlightenment teachings?

Could the wholeness discovered through embracing and balancing the opposing masculine and feminine energies really be the same as the wholeness attained through the transcendence of all pairs of opposites, through enlightenment?

In the end, our encounter with Woodman proved to be an illuminating experience, as she showed both the genuine warmth and sensitivity one would expect from an analyst of more than two decades and the unusual elasticity of thought that has won her a reputation as one of today's truly wise women.

Interview

WIE: In your books, you've written quite extensively about the relationship between "the feminine" and "the masculine." What do these words mean to you, and how does the relationship between them express itself in our lives?

MARION WOODMAN: As I understand it from my work with dreams, there are two energies in our bodies, just as there are two energies controlling nature.

There's a very active, analytical, logical energy symbolized by the sun and a synthesizing, relating energy symbolized by the moon.

In our bodies, as in nature, we are dependent upon this balance of energy between day and night in order to live.

In the caduceus, the "logo" of the medical profession, these two energies come forward as two snakes that start together from the bottom and climb up through the various arcs until, at the top, they are about to kiss.

Well, in our lives, these two energies are working all the time to find this balance.

The words that I would associate with the feminine energy are "presence"—being able to live right here, in the here and now; "paradox"—being able to accept what appears to be contradictory as two parts of the same thing; "process"— valuing process as opposed to putting all the value on the product; "receptivity" and "resonance" in the body—having a body that is like a musical instrument, open enough to be able to resonate, literally resonate with what is coming both from the inside and from the outside, so that one is able to surrender to powers greater than oneself.

So, for example, a dancer may perfect the instrument as much as he possibly can, the muscles can be as strong as it is possible for them to be, and the whole body will be as highly sensitized as technical work can make it, but still, the greatness of the dancer lies in his ability to surrender to the power of the Divine as it is coming through in the music.

WIE: And that would be an expression of the feminine?

MW: Yes, exactly—the word "surrender."

The principle of the feminine is openness to life, death, rebirth and the unity of all things within that cycle.

It’s the world of nature, you see.

And that’s the world that’s striving so hard now to be recognized.

WIE: What is the expression of the masculine, then?

MW: The masculine—to contrast it with the feminine images that I’ve used—tends to leap ahead to the future, to some idealized future.

It tends to make things into black or white; it tends to look at life as an either/or situation instead of being able to hold a paradox.

Now here I must point out that I don’t think "patriarchy" and "masculinity" are synonymous.

I think that the patriarchy has become identified with power, and that as such it kills the masculine just as much as it kills the feminine.

So patriarchy exaggerates the either/or, exaggerates the black or white.

But the masculine is simply analytic, and it simply recognizes the either/or.

It’s more focused than the feminine in that it can go for a goal; it can discriminate between what is essential to that goal and what is not essential.

It can discern, can use the sword, can cut off what is not essential to the action at hand.

And these are positive attributes as long as they are in relationship to the feminine.

I see these two energies as being in both men and women, and the masculine will always be in relationship to the feminine, so that it will be protecting the feminine, honoring the feminine and recognizing the values of the feminine.

The feminine is the "being" side, and the masculine takes that "beingness" out into the world.

It can also be the meditative

"connector" inside, meaning that it can connect the soul to the Divine.

A woman who is

writing, for example, needs the masculine to begin her process, to put the words on the

paper in a logical, informed way.

She needs those masculine discriminatory powers to

open the way for the Divine to come in, take over her arm and let her writing happen, and

she also needs the masculine courage and strength to allow herself to be taken over. In

that moment, she’s trying to discriminate between the personal and the transpersonal.

That can be very frightening, and that’s where masculine courage and strength are

required.

It takes tremendous courage to surrender at that point.

Now, this is as true in a

male artist as it is in a female, so my point is simply that there’s a divine marriage going

on between the feminine and the masculine in every creative process.

WIE: In a condition of balance, or wholeness, what is the relationship between the feminine and the masculine energies, not only in the individual but in society as a whole?

MW: In the individual, as I said, it is a harmonic balance where the values of the feminine are defended and honored by the masculine.

Now that is so far beyond where our society is that it's hard to imagine it at that level, but maybe the example of a relationship or marriage might help.

Suppose a woman decides that her marriage is no longer a big enough container for the person she's becoming.

She holds the value that she has to grow into her full maturity as a woman, but she is related enough so she doesn't want to hurt the soul of her husband.

She may use a sword to get out of the marriage, but she learns to use it with love.

Because if you get out of a relationship or a job that you've loved with hatred, you damage your own soul as much as you damage the other.

It's this relatedness between the masculine and feminine that is so important, and that's a very hard balance to find when you're at a transition in life.

There has to be the masculine courage to make a cut if it has to be made, but there also has to be the feminine love that respects the soul of the other.

Now in our society the same thing applies, but so far, most people are depending on anger and violence to try to make these cuts, and so there's no balance at all between the masculine and the feminine.

WIE: What would the relationship between the feminine and the masculine be like under ideal circumstances?

MW: Well, think of a person like Gandhi, for example, where you have that magnificent femininity along with incredible masculine strength.

Or take an example from the theater world: Garbo developed a strong masculine side and became all the more feminine, all the more attractive, as her own inner masculine brought out her own inner feminine.

The more a woman develops her masculinity the more feminine she becomes, and the more a man develops his femininity the more masculine he becomes.

So to answer your question, I see this condition of balance in mature people who know what their own values are because they've worked very hard to discriminate between what belongs to their own soul and what does not belong to their own soul—mature people who value their dreams and who recognize that the soul has its own pattern and its own life to live, and who give it a chance to live that life.

But in order to do that, they would have to be in touch, as I said, with their own inner imagery.

And they'd have to be in touch with their own inner feelings, which is a frightening thing to say in a society where most people are cut off at the neck and honestly do not know what is going on at a feeling level in their gut or their kidneys or their heart or any of the other parts of their torso.

And that's the tragedy, because then it erupts in rage.

There's no discrimination.

The masculine doesn't have a chance to come in with any kind of discriminatory action; action becomes acting out.

In a society where citizens are in balance, they have those emotions—that rage, for example—but it is contained until it can be put into cultural forms such as a play or a dance.

That's what culture is.

It's holding the passion at a vital point until it can be put into a civilized form.

But in our culture, there's a tendency to not even attempt to hold the container, to give creative form to the tension between these opposites.

Instead, let the bombs or the knives or the bullets fly, and act out the rage.

And where are the values in that?

WIE: Are you saying that the more civilized form of expression you're describing could potentially extend beyond personal creativity to animate the structure of society itself?

MW: Of course, and that does happen periodically on the planet.

I mean, there have been cultures, when they've reached their peak, where that balance was in place.

But mind you, even that keeps changing.

And now, I think we're moving toward one planet, and the transition is ferocious because we have to go through that terrible breaking up of these old patriarchal patterns in order to find the new ones.

WIE: In your book Dancing in the Flames, you describe the figure of a black goddess or Madonna that has been appearing with increasing frequency in the dreams of many contemporary men and women, and you describe this as an indication that the feminine is "push[ing] through from the very depths of the collective unconscious like a universal force that speaks individually and culturally." What exactly is happening here, and what does it mean?

MW: Well, as I see it, we've lost touch with the feminine, with our feelings in our bodies

and with the planet itself.

Now, collective dreams are presenting new challenges.

For example, lust in the body now needs to be united with love in the soul.

The Judeo-Christian tradition has split the body from the soul, and so now these dreams of the black goddess are bringing up the image of a very lusty, passionate woman who values life and is in love with life.

For example, I'm looking out the window now, and all the buds are coming out and the flowers are all bursting forth in the garden, and there's that luscious, delicious sense of loving—loving and living—that is the recognition of the birthright of life itself, in which lust and that love are expressed together.

And this is one of the most crucial problems of our culture:

Too much feeling is repressed in our own "human earth"—which is to say, in our own bodies.

For many people, "playing it cool" is the biggest, most important thing; one should not get heated up over anything.

In other words, they cut out the passion: then life becomes boring until they explode in a fit of rage.

Now I'm not suggesting that the black goddess is an ultimate goal. The ultimate goal, in terms of the feminine, is to bring up that dark energy until it finds its civilized form, and to bring the white goddess off of her pedestal, her idealized pedestal that keeps women in an inhuman frame in the minds of most men.

Idealization confines her to a heavenly state that must eventually flip into a demonized state because, in its incompleteness, it's simply inhuman.

So the goal is to bring the white goddess down from her pedestal, to bring the black goddess up from repression, and to bring them together—lust and love together.

And again, that's for both men and women, because both men and women have this tragic split in their femininity—and in their masculinity.

WIE: How do we know that the goddess is, as you're suggesting, an emergent, impersonal, feminine cosmic force that is revealing itself to an increasing number of human beings with the intention of revolutionizing human life and consciousness?

MW: I don't. I don't know that. How could we possibly know?

All I can say is that I believe that God—masculine spirit and feminine matter—is speaking to us directly through our dreams.

Dreams, being metaphorical, being the connection between the spiritual and the physi-

cal, are the language of the soul.

And I've seen messages from this black Madonna in hundreds of dreams, and they all seem to have a creative intent in the life of the person to whom they come.

So I see the black goddess as representing a cumulative insight that will eventually have an impact on the planet.

It's not just happening here, you know; it's happening all over.

And this goddess is, by the way, beloved in India—Kali, the goddess of life and death, of creation and destruction, is the most revered Hindu goddess.

But our country hasn't dealt with Kali at all because we don't like to think that death is part of life—even though we've just finished with winter!

I mean, if we gave any thought to it at all, we'd know that death leads to new life.

So I don't know, but I think we have to learn to accept mystery, to accept that the Divine is mysterious and that if we think we know everything, we are grossly deceived.

WIE: The radical feminist theologian Mary Daly has written that "'God' represents the necrophilia of patriarchy, whereas 'Goddess' affirms the life-loving being of women and nature." Do you agree with the assertion that patriarchy is inherently destructive, whereas matriarchy is inherently beneficent?

MW: Again, I think patriarchy has become destructive.

I think that when it started out in ancient Greece, there was an attempt to bring the nation to consciousness.

That was a very important step in the evolution of humankind.

But now it is connected to power—power over nature, power over other people, power over our own bodies—and people identify themselves in terms of power if they're in patriarchal thinking.

So patriarchy has lost its sense of relatedness and its sense of love; it's on a wild rampage now.

But I cannot agree that matriarchy, in itself, is the solution.

I think that unconscious matriarchy can be just as vicious as patriarchy.

If a person is taken over by the negative mother archetype, the voice inside continues to snarl, "Who are you? Who do you think you are? You can't really achieve anything. You are nobody."

That voice is a broken record that goes on and on and on inside the brain, and it can come from the feminine just as much as it can come from the masculine.

So I simply cannot accept Daly's statement.

It seems to me that we've all got to strive toward consciousness.

And it's not any longer about being subject to father/patriarchy or mother/matriarchy.

It's about finding ourselves and taking responsibility for ourselves as mature, grown-up human beings.

That's what I think this big transition is about.

We're moving out of being children and adolescents, and we're being forced into the responsibility of making mature decisions—or we're not going to survive as a planet.

WIE: In this issue's interview with Sam Keen, the author of Fire in the Belly, we presented him with your view that within each of us, male or female, there are both masculine and feminine energies that need to be brought into balance if we're to become whole. Keen responded: "There are two kinds of people. Those who divide the world up into two columns and those who don't.

Why start with two columns?

Why start with making your basic concepts about the human psyche goose-step along? I think that's a

kind of intellectual tyranny. It's totally unhelpful for me to say, 'Now I've got to get my yin balanced with my yang. Am I too yang or too yin?' If all I can think of is 'I've got to do this or that,' if all I can think of is masculine or feminine, it's a shotgun to my head. That's why I don't like Jungianism and why I detest the idea of archetypes." What is your response to Keen's criticism?

MW: I've learned to accept the fact that there are energies in all human beings that can wipe out the personality, and personally, I think it's wise to have some idea of what those energies are.

That would be my comment on the archetypes.

I mean, what is the point of living if there is nothing but a bread-and-butter, walk-on-the-ground flat world?

And as for having to divide everything up into yin and yang, I didn't do any dividing up into yin and yang.

We're living in a world that is divided into yin and yang.

There is masculinity, there is femininity; there is night, there is day.

And energy functions like a magnet: opposite poles attract and like poles repel.

So I think that if you want real passion in your life, you need to recognize that the so-called opposites are passionately attracted to each other.

Without that differentiation, you lack the "fire in the belly"—and life isn't worth living without that fire.

WIE: Yet with regard to opposites, you've also written: "Let us . . . try to avoid the patriarchal either/or and move into the feminine both/and. In that paradox, the mystery of being human lies." Could you explain why, in your view, the feminine is "both/and" and the masculine is "either/or"?

MW: As I explained earlier, it's the patriarchal either/or that splits things in two, that is continually setting up differences, whereas if you were to look at nature as an expression of the feminine principle, you'd find that in one little patch of ground there are a hundred different living organisms working together to bring the planet to life in spring.

The whole world of nature has this incredible both/and ecosystem, so that you don't have to get rid of these things in order to have those things.

It's not either/or.

You accept the black, the white, the red, the pink; you accept it all as one.

And the true masculine, as I understand it, honors that.

WIE: You've also stated that "The opposites are complementary, not contradictory. They are partners in the dance of life—partners, that is, in the ongoing interplay between the observer and the observed. This dance, this interplay cannot take place in a world of absolutes, for such a world has no room for differing modes of perception—only for a patriarchal God who is himself the observer and the observed." Why is it that absolutes leave no room for differences?

MW: Well, absolutes bring forward their opposites, but the poles are so far apart that they can't even recognize that they're two sides of the same coin.

So that if, to use an example we've already spoken about, you idealize women on one side, you're inevitably going to demonize them on the other.

When a woman "betrays" you because she cannot live up to the ideal that has been projected on to her, there's a tendency for men to see her as a betrayer, a seducer, an evil witch who would suck out their insides—right?

So, with absolutes, the poles are so far apart that it's always an either/or, black-or-white situation.

You can't bring them together.

Whereas from a nonabsolute perspective, the poles are not so far apart.

Because from that feminine perspective there's a human dimension, and the human di-

mension is imperfect.

And within that imperfect world, differences are not only possible but are in fact essential to make life interesting.

If, on the other hand, you're in an absolute world where what you want is perfection—for example, the Nazi world that wanted the perfection of the human race—there's absolutely no room for the play of opposites and therefore no room for the dance.

The dance goes on between differing values, and there is a mystery at the center of the dance.

The still point at the center of the dance is that mystery, and it keeps changing.

And that's what's so interesting about life—that even the still point keeps moving.

As your perception evolves, the still point moves.

WIE: Hitler's ideology is no doubt one of the most horrifying examples we've ever seen of the dangers that can result from adherence to an absolute view. But at the same time there have been other figures throughout history who are known to have espoused what could also be called an absolute view with the aim of achieving a decidedly different outcome. The Buddha, for example, to the best of our knowledge, aspired to a kind of perfection and encouraged his followers to do the same. Would his teaching of enlightenment have had the same kinds of implications that you've been speaking about?

MW: I can't speak to that because I'm not steeped in Buddhism.

But I do know that when, for example, Christ talks about being "perfect," that word means "wholeness."

It's not about cutting off everything in yourself that's not acceptable; it's about bringing out everything in yourself that contributes to the wholeness of who you are.

Instead of being perfect in a very tiny area of yourself, you'll be attempting to be a whole human being, and that does place a limit on the goal of perfection.

WIE: But if, as you suggest, an ultimate or absolute view does inherently negate the rich interplay of opposites that make up the world we live in, at the same time couldn't it also be said that the feminine, as you've defined it, inherently negates an ultimate or absolute perspective that always transcends everything?

MW: Yes, I would say so.

Now bear in mind that I am speaking from my own point of view, and I don't pretend to be a philosopher or a theologian.

But the word "transcend," as it's used by most people, means to come in from above, to see everything from above, and that's the use of the word that I'm responding to.

For me, though, the word "transcend" can also mean seeing everything from below.

Most addicts, for example, find their healing by going down into the trauma that caused their emptiness in the first place.

As they learn to love themselves and honor themselves with their own imperfections, their hearts open.

They can love themselves and other human beings.

They transcend the hell they could not endure, not by flying up and out of life but by moving down and into life.

Then heaven and hell cease to be polarized opposites.

Paradoxically, they are one.

I also see the black Madonna as "transcending from below."

In other words, the feminine energy of the planet itself, if you think of it as a volcano erupting from the very bowels of the earth, is transcending our normal life's existence.

Think of the great waves that come smashing in.

That power that is erupting from inside and below can be just as liferenewing as an angel touching down from above.

WIE: On one hand, it seems completely understandable that, as you've said, a rigid adherence to absolute notions can easily lead to a dangerously disembodied, exclusive and alienated relationship to life. But on the other hand, couldn't it be said with equal validity that it's only when we're willing to transcend all notions of opposites—including those of "masculine" and "feminine"—that we can experience a perspective and a relationship to life that's truly all-inclusive?

MW: Yes, that is right.

But even so, I think I'd still stay with the metaphor of the dance.

Energy moves because it is attracted to something.

We are magnetized by otherness.

Eventually, we realize opposites are not in opposition.

They are in love.

They attract, they unite, they create new life.

The key is to hold the still point in constant movement.

If you’re really dancing with a partner, there is a still point between you that is always holding no matter how fast or how far you are moving on the floor.

And if you’re throwing a pot on a wheel, however fast it’s moving, that still point has to hold or your pot blows up.

And so the two energies, the centrifugal and the centripetal, the masculine and the feminine, have to be in balance.

Balance is all.

1. https://cflcc.womenwriting.org/wp-content/uploads/M.-Woodman-Taming-Patriarchy.pdf

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The ego, as a content of consciousness, is a complex of intricate factors. (2022-04-02 07:35)

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When we study ourselves objectively, we have to realize that the ego is only one among many complexes that exist in our personality, though it is indeed the nuclear center of our field of consciousness.

[1]The Inner Journey by Barbara Hannah

Although one might think the ego would be the easiest of all Jungian concepts to speak of, I always find it one of, if not the, most difficult.

It belongs indeed in the conscious realm in contrast to other terms such as anima, animus or Archetype but, for that very reason, one finds oneself in the position of Baron Munchhausen who had to pull himself out of the bog by his own plait!

One must try to confine oneself to giving a formal description of the ego, for every other way of looking at it would have to allow for individuality, which is the main characteristic of every ego.

Every ego is different, even unique, so that one can only sketch the main general characteristics very roughly.

Any insistence on specifics would do violence to its individual character.

In order to make a start, we will begin with a short summary of Jung's description of the ego in Aion.

The ego, as a content of consciousness, is a complex of intricate factors.

On the one side, it is founded on physical sensations, which are yet perceived psychically from within, and, on the other, on the totality of unconscious psychic contents.

These two fields are the foundation of the ego and the ego itself is their point of relation.

The ego is presumably brought into existence by the collisions of the body with the environment, and once a subject is present goes on developing by

collisions with the outer world and the inner world.

It is individually unique and is the center of the field of consciousness. As such it is the subject of all our efforts at adaptation.

On the other hand, it is not the center of our personality, although we are often under the illusion that it is.

The common assumption which regards the ego as representing not only the center of our personality but everything that we are, was challenged long before the time of either Freud or Jung.

But it is an idea which dies hard, and even today it is a great shock to the average layman when he realizes he is not the master in his own house, that he must reckon with other wills than the one he identifies with in his own field of behavior.

When we study ourselves objectively, we have to realize that the ego is only one among many complexes that exist in our personality, though it is indeed the nuclear center of our field of consciousness.

It has a very high degree of continuity and identity, which normally increases in the course of life, but which is also inclined to become more and

more one-sided.

As Jung has made particularly clear in his essay, "On the Nature of the Psyche," there is nothing we can really call consciousness on the animal or primitive level, but only a kind of luminosity.

Most of us can probably remember a time in our own childhood when our consciousness was on a similar level, when we questioned neither ourselves nor our surroundings, but just accepted things as they were, like an animal.

If we look back on those days, we can also remember the emotional moments and incidents that woke us up to a realization of our separate existence.

At first, the experience we gain in the usually painful way is like little separated sparks of light in the sea of a general consciousness.

Slowly connections appear, resemblances between these experiences, for instance, and gradually these separate sparks cluster together and form a kind of island that we call the ego complex.

The ego complex is not, of course, identical with the field of consciousness, which last is more than the function or activity which maintains the relation of the ego with other psychic contents.

Everything which is not related to the ego is, for that particular person, unconscious.

Consciousness is capable of indefinite extension, whereas the ego complex is more or less bound by the laws of space and time.

To use a rather cheap illustration, we might liken the ego to an operator at a telephone exchange, and consciousness to a net of telephone wires all over the world.

Obviously this operator can only be connected with one or two wires at the same time, and the ego complex is in much the same position. Barbara Hannah, The Inner Journey, Page 70-72

1. https://smile.amazon.com/Inner-Journey-Lectures-Psychology-Analysts/dp/0919123899/ref=sr_1_1?dchild=1&keywords=barbara+hannah+inner+journey&qid=1617877297&sr=8-

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The most we can do is to dream the myth onwards and give it a modern dress.
(2022-04-02 07:36)

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[1]Archetypes and the Collective Unconscious CW 9i

As to the psychology of our theme I must point out that every statement going beyond the purely phenomenal aspects of an archetype lays itself open to the criticism we have expressed above.

Not for a moment dare we succumb to the illusion that an archetype can be finally explained and disposed of.

Even the best attempts at explanation are only more or less successful translations into another metaphorical language. (Indeed, language itself is only an image.)

The most we can do is to dream the myth onwards and give it a modern dress.

And whatever explanation or interpretation does to it, we do to our own souls as well, with corresponding results for our own well-being.

The archetype—let us never forget this—is a psychic organ present in all of us.

A bad explanation means a correspondingly bad attitude to this organ, which may thus be injured.

But the ultimate sufferer is the bad interpreter himself.

Hence the "explanation" should always be such that the functional significance of the archetype remains unimpaired, so that an adequate and meaningful

connection between the conscious mind and the archetypes is assured.

For the archetype is an element of our psychic structure and thus a vital and necessary

component in our psychic economy.

It represents or personifies certain instinctive data of the dark, primitive psyche, the real but invisible roots of consciousness.

Of what elementary importance the connection with these roots is, we see from the preoccupation of the primitive mentality with certain "magic" factors, which are nothing less than what we would call archetypes.

This original form of religio ("linking back") is the essence, the working basis of all religious life even today, and always will be, whatever future

form this life may take. Carl Jung, CW 9ii, Para 271

1. https://smile.amazon.com/Archetypes-Collective-Unconscious-Collected-Works/dp/0691018332/ref=sr_1_1?crid=2RNXW3TM5UOMP&dchild=1&keywords=jung+archetypes+and+the

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A dream, like every element in the psychic structure, is a product of the total psyche.
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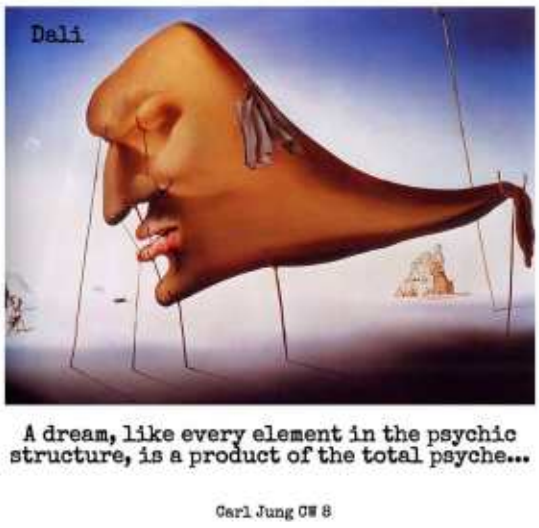

[1]Structure and Dynamics of the Psyche CW 8

The interpretation of dreams as infantile wish-fulfilments or as finalistic "arrangements" subserving an infantile striving for power is much too narrow and fails to do justice to the essential nature of dreams.

A dream, like every element in the psychic structure, is a product of the total psyche.

Hence we may expect to find in dreams everything that has ever been of significance in the life of humanity.

Just as human life is not limited to this or that fundamental instinct, but builds itself up from a multiplicity of instincts, needs, desires, and physical and psychic conditions, etc., so the dream cannot be explained by this or that element in it, however beguilingly simple such an explanation may appear to be. We can be certain that it is incorrect, because no simple theory of instinct will ever be capable of grasping the human psyche, that mighty and mysterious thing, nor, consequently, its exponent, the dream.

In order to do anything like justice to dreams, we need an interpretive equipment that must be laboriously fitted together from all branches of the humane sciences. Carl Jung, CW 8, Para 527

1. https://smile.amazon.com/Structure-Dynamics-Psyche-Collected-Works/dp/0691097747/ref=sr_1_1?crid=3QPBBDHEDKKQL&dchild=1&keywords=jung+vol+8&qid=1616335309&spref

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It is the natural and given thing for unconscious contents to be projected. **(2022-04-03 04:38)**

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[1]Structure and Dynamics of the Psyche CW 8

Just as we tend to assume that the world is as we see it, we naively suppose that people are as we imagine them to be.

In this latter case, unfortunately, there is no scientific test that would prove the discrepancy between perception and reality.

Although the possibility of gross deception is infinitely greater here than in our perception of the physical world, we still go on naively projecting our own psychology into our fellow human beings.

In this way everyone creates for himself a series of more or less imaginary relationships based essentially on projection.

Among neurotics there are even cases where fantasy projections provide the sole means of human relationship.

A person whom I perceive mainly through my projections is an imago or, alternatively, a carrier of imagos or symbols.

All the contents of our unconscious are constantly being projected into our surroundings, and it is only by recognizing certain properties of the objects as projections or imagos that we are able to distinguish them from the real properties of the objects.

But if we are not aware that a property of the object is a projection, we cannot do anything else but be naively convinced that it really does belong to the object.

All human relationships swarm with these projections; anyone who cannot see this in his personal life need only have his attention drawn to the psychology of the press in wartime.

Cum grano salis, we always see our own unavowed mistakes in our opponent.

Excellent examples of this are to be found in all personal quarrels.

Unless we are possessed of an unusual degree of self-awareness we shall never see through our projections but must always succumb to them, because the mind in its natural state presupposes the existence of such projections.

It is the natural and given thing for unconscious contents to be projected.

In a comparatively primitive person this creates that characteristic relationship to the object which Levy-Bruhl has fittingly called "mystic identity" or "participation mystique."

Thus every normal person of our time, who is not reflective beyond the average, is bound to his environment by a whole system of projections.

So long as all goes well, he is totally unaware of the compulsive, i.e., "magical" or "mystical," character of these relationships.

But if a paranoid disturbance sets in, then these unconscious relationships turn into so many compulsive ties, decked out, as a rule, with the same unconscious material that formed the content of these projections during the normal state.

So long as the libido can use these projections as agreeable and convenient bridges to the world, they will alleviate life in a positive way.

But as soon as the libido wants to strike out on another path, and for this purpose begins running back along the previous bridges of projection, they will work as the greatest hindrances it is possible to imagine, for they effectively prevent any real detachment from the former object.

We then witness the characteristic phenomenon of a person trying to devalue the former object as much as possible in order to detach his libido from it.

But as the previous identity is due to the projection of subjective contents, complete and final detachment can only take place when the imago that mirrored itself in the object is restored, together with its meaning, to the subject.

This restoration is achieved through conscious recognition of the projected content, that is, by acknowledging the "symbolic value" of the object. Carl Jung, CW 8, Para 507

1. https://smile.amazon.com/Structure-Dynamics-Psyche-Collected-Works/dp/0691097747/ref=sr_1_1?crid=3LAJ9AVF5SOFP&dchild=1&keywords=jung+volume+8&qid=1618131308&sp

Consciousness, no matter how extensive it may be, must always remain the smaller circle (2022-04-04 03:52)

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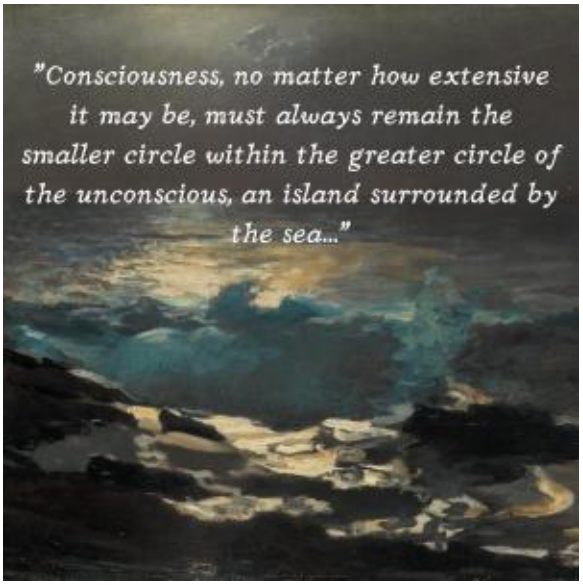
"Consciousness, no matter how extensive it may be, must always remain the smaller circle within the greater circle of the unconscious, an island surrounded by the sea..."

[1]The Practice of Psychotherapy CW 16

Consciousness, no matter how extensive it may be, must always remain the smaller circle within the greater circle of the unconscious, an island surrounded by the sea; and, like the sea itself, the unconscious yields an endless and self-replenishing abundance of living creatures, a wealth beyond our fathoming.

We may long have known the meaning, effects, and characteristics of unconscious contents without ever having fathomed their depths and potentialities, for they are capable of infinite variation and can never be depotentiated.

The only way to get at them in practice is to try to attain a conscious attitude which allows the unconscious to co-operate instead of being driven into opposition. Carl Jung, CW 16, Para 366

1. https://smile.amazon.com/Practice-Psychotherapy-Psychology-Transference-Bollingen/dp/0691018707/ref=sr_1_1?crid=306XLJIBR5X42&dchild=1&keywords=jung+vol+16&qid=

A man who has not passed through the inferno of his passions has never overcome them. **(2022-04-04 04:19)**

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[1]Memories Dreams Reflections A Biography by Aniela Jaffe

To me there is no liberation a tout prix. I cannot be liberated from anything that I do not possess, have not done or experienced.

Real liberation becomes possible for me only when I have done all that I was able to do, when I have completely devoted myself to a thing and participated in it to the utmost.

If I withdraw from participation, I am virtually amputating the corresponding part of my psyche.

Naturally, there may be good reasons for my not immersing myself in a given experience.

But then I am forced to confess my inability, and must know that I may have neglected to do something of vital importance.

In this way I make amends for the lack of a positive act by the clear knowledge of my incompetence.

A man who has not passed through the inferno of his passions has never overcome them.

They then dwell in the house next door, and at any moment a flame may dart out and set fire to his own house.

Whenever we give up, leave behind, and forget too much, there is always the danger that the things we have neglected will return with added force. Carl Jung; MDR; Page 276-277.

1. https://smile.amazon.com/Memories-Dreams-Reflections-C-Jung/dp/0679723951/ref=sr_1_1?crid=2GC8FKTQ9ABEK&dchild=1&keywords=jung+memories+dreams+reflections&qid=1

Carl Jung: God's death, or his disappearance, is by no means only a Christian symbol. (2022-04-05 04:55)

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[1]Psychology and Religion

The psychological situation from which we started is tantamount to "Why seek ye the living among the dead?

He is not here" (Luke 24 : 5f.). But where shall we find the risen Christ?

I do not expect any believing Christian to pursue these thoughts of mine any further, for they will probably seem to him absurd.

I am not, however, addressing myself to the happy possessors of faith, but to those many people for whom the light has gone out, the mystery has faded, and God is dead.

For most of them there is no going back, and one does not know either whether going back is always the better way.

To gain an understanding of religious matters, probably all that is left us today is the psychological approach.

That is why I take these thoughtforms that have become historically fixed, try to melt them down again and pour them into moulds of immediate experience.

It is certainly a difficult undertaking to discover connecting links between dogma and immediate experience of psychological archetypes, but a study of the natural symbols of the unconscious gives us the necessary raw material.

God’s death, or his disappearance, is by no means only a Christian symbol.

The search which follows the death is still repeated today after the death of a Dalai Lama, and in antiquity it was celebrated in the annual search for the Kore.

Such a wide distribution argues in favour of the universal occurrence of this typical psychic process: the highest value, which gives life and meaning, has got lost.

This is a typical experience that has been repeated many times, and its expression therefore occupies a central place in the Christian mystery.

The death or loss must always repeat itself: Christ always dies, and always he is born; for the psychic life of the archetype is timeless in comparison with our individual time-boundness.

According to what laws now one and now another aspect of the archetype enters into active manifestation,

I do not know.

I only know—and here I am expressing what countless other people know—that the present is a time of God’s death and disappearance.

The myth says he was not to be found where his body was laid.

"Body" means the outward, visible form, the erstwhile but ephemeral setting for the highest value.

The myth further says that the value rose again in a miraculous manner, transformed.

It looks like a miracle, for, when a value disappears, it always seems to be lost irretrievably.

So it is quite unexpected that it should come back.

The three days’ descent into hell during death describes the sinking of the vanished value into the unconscious, where, by conquering the power of darkness, it establishes a new order, and then rises up to heaven again, that is, attains supreme clarity of consciousness.

The fact that only a few people see the Risen One means that no small difficulties stand

in the way of finding and recognizing the transformed value. Carl Jung, CW 11, Para 147-149

1. https://www.amazon.com/Psychology-Religion-West-Collected-Works/dp/0691097720/ref=sr_1_2?dchild=1&keywords=jung+volume+11&qid=1607507771&sr=8-2

The decisive question for man is: Is he related to something infinite or not? (2022-04-05 06:09)

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Dorothea Tanning
If we understand and feel that here in this life we already have a link with the infinite, desires and attitudes change...
Carl Gustav Jung,
Memories, Dreams, Reflections

[1]Memories Dreams Reflections A Biography by Aniela Jaffe

The decisive question for man is: Is he related to something infinite or not? That is the telling question of his life.

Only if we know that the thing which truly matters is the infinite can we avoid fixing our interest upon futilities, and upon all kinds of
goals which are not of real importance.

Thus we demand that the world grant us recognition for qualities which we regard as personal possessions: our talent or our beauty.

The more a man lays stress on false possessions, and the less sensitivity he has for

what is essential, the less satisfying is his life.

He feels limited because he has limited aims, and the result is envy and jealousy.

If we understand and feel that here in this life we already have a link with the infinite, desires and attitudes change.

In the final analysis, we count for something only because of the essential we embody, and if we do not embody that, life is wasted.

In our relationships to other men, too, the crucial question is whether an element of boundlessness is expressed in the relationship.

The feeling for the infinite, however, can be attained only if we are bounded to the utmost.

The greatest limitation for man is the "self"; it is manifested in the experience: "I am only that!"

Only consciousness of our narrow confinement in the self forms the link to the limitlessness of the unconscious. In such awareness we experience ourselves concurrently as limited and eternal, as both the one and the other.

In knowing ourselves to be unique in our personal combination that is, ultimately limited we possess also the capacity for becoming conscious of the infinite.

But only then! Carl Jung, Memories Dreams Reflections, Page 325

1. https://smile.amazon.com/Memories-Dreams-Reflections-C-Jung/dp/0679723951/ref=sr_1_1?crid=DEPG4N059R2Y&dchild=1&keywords=jung+memories+dreams+reflections&qid=16

An Interview with Marion Woodman by Michelle Lynne Goodfellow (2022-04-06 04:32)

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[1]Michelle Lynne Goodfellow - An Interview with Marion Woodman

TUESDAY, FEBRUARY 13, 2007 An Interview with Marion Woodman

One of my favorite articles I ever wrote was about Jungian psychoanalyst Marion Woodman.

I had long been an admirer of Woodman's work (including Addiction to Perfection: The Still Unravished Bride, The Maiden King: Triumph of the Feminine (with Robert Bly), and Bone, a memoir of Woodman's battle with uterine cancer).

When I discovered Woodman was going to be giving a rare lecture in her home town, I approached an editor of The London Free Press (where I had never sold a story) and in a moment of uncharacteristic boldness got my story published.

When I spoke to Marion Woodman last week, I could look out my window and see this season's first snowfall covering everything with a blanket of white.

Woodman, who was leading a conference with Robert (Iron John) Bly at the William and Mary University in Williamsburg, Va., was delighted to hear that it had snowed, and asked me when the weather in London had turned cold.

"Winter is coming!" she said, with anticipation.

Well-known for her work on eating disorders, addictions, and the psychology of the femi-

nine in both men and women, this Jungian analyst, called a "national treasure" by University of Western Ontario's Alumni Association (which recently awarded her its Professional Achievement Award), will be returning home to London to give the annual George Goth Memorial Lecture at Metropolitan United Church on Wednesday night.

The lecture series, set up following the 1990 death of Metropolitan's beloved minister emeritus, has previously featured University of Alberta sociologist Reginald Bibby, Canadian historian Michael (Right Honorable Gentlemen) Bliss, and CBC Radio's Ideas host Lister Sinclair, among others. Committee chairperson Josephine Wilcox admits that the choice of Woodman for this year's lecture was not without controversy.

"There are, you know, some people who are totally opposed to any thought of Jungian analysis. We had one person who refused to contribute to the (lecture) fund, on account of we'd asked (Woodman) to speak."

Many members of the Metropolitan community are quick to point out, however, that the presence of Woodman on the speaker's podium this year is right in line with the spirit of the lecture series.

Says Metropolitan senior minister Robert Ripley: "The tone of the George Goth lectures is set to match the tone of George Goth's ministry, which was, for many years, to engage people in thoughtful debate.

That was one of the main goals of his preaching and ministry.

And so the committee in charge of the lectures has always sought to bring in people who will simply carry on that tradition of challenging people in their thinking."

Longtime Metropolitan member and friend of Goth, Jim Guest, concurs.

"George Goth was provocative. Very much so. He was stimulating, he was colorful. Some people would say eccentric. Outspoken. Fearless."

He continues: "Marion was a good friend of George Goth's, too. George was a great admirer of hers.

Marion, of course, has her own way of being outspoken, and in the forefront of opinion, and in that sense they're kindred spirits.

So it seemed a nice fit to have somebody who's not afraid to say what she thinks, and George would admire her for that.

He wouldn't necessarily agree with her, but he would admire her for her right to speak."

Raised in southwestern Ontario, Woodman spent nearly 20 years as a high school English teacher at South secondary school before becoming an analyst.

Since closing her successful Toronto practice a few years ago, she has been teaching and lecturing and is currently working on her eighth book.

About Wednesday’s lecture, titled Recognizing Advent, she says:

"I’m looking at Christianity at the end, and the beginning, of a new millennium."

Interestingly enough, it wasn’t until this minister’s daughter left for the C.G. Jung Institute in Zurich, Switzerland, in the mid-1970s that she began to understand the significance of Advent.

While in Switzerland, she found that many of the households and churches kept beautiful Advent wreaths.

And through the ceremonial lighting of the candles Sunday after Sunday during the four weeks preceding Christmas, Woodman "became very aware of the ’coming of the light,’ symbolically."

She adds:

"I think that a spiritual preparation for Christmas is so important in our commercialized society, because without it, (Christmas) ends up being just an exhausting time.

I’m going to try and say that instead of Christmas just being a time of spending so much time buying presents, and cooking food, and becoming exhausted, so that you’re not even there on Christmas Day, it can be a time of new birth, where a whole new value system is possible."

When asked what attracts people to Jungian psychology, Woodman suggests that many "are finding terrible emptiness in their lives right now.

They are losing some of their old beliefs.

They see institutions that they have trusted all their lives collapsing.

And many are losing jobs that they could never have imagined they would lose; they are being declared redundant.

"They experience the framework of their lives collapsing.

And they are very frightened.

So they are trying to find something inside that can be a bulwark of strength.

And the Jungian work leads them to soul.

Once they learn how to work with their own dream imagery, they have treasures for the rest of their lives." Michelle Lynne Goodfellow

1. http://tellitwell.blogspot.com/2007/02/interview-with-marion-woodman.html

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Carl Jung: Dreams were the original guidance of man in the great darkness. (2022-04-06 04:48)

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[1]Symbolic Life

We are in a new world with that; we are exactly like primitives.

When I went to East Africa, I went to a small tribe in Mount Elgon and I asked the medicine-man about dreams.

He said, "I know what you mean; my father still had dreams."

I said, "You have no dreams?"

And then he wept and answered, "No, I have no dreams any more." I asked, "Why?"

He answered, "Since the British came into the country."

"Now, how is that?"

He said, "The District Commissioner knows when there shall be war; he knows when there are diseases; he knows where we must live—he does not allow us to move."

The political guidance is now represented by the D.C, by the superior intelligence of the white man; therefore, why should they need dreams?

Dreams were the original guidance of man in the great darkness.

Read that book of Rasmussen's about the Polar Eskimos.

There he describes how a medicine-man became the leader of his tribe on account of a vision.

When a man is in the wilderness, the darkness brings the dreams — somnia a Deo missa—that guide him.

It has always been so. I have not been led by any kind of wisdom; I have been led by dreams, like any primitive. I am ashamed to say so, but I am as primitive as any nigger [fn 11], because I do not know!

When you are in the darkness you take the next thing, and that is a dream.

And you can be sure that the dream is your nearest friend; the dream is the friend of those whoare not guided any more by the traditional truth and in consequence are isolated.

That was the case with the old alchemical philosophers, and you read in the Tractatus Aureus of Hermes Trismegistus a passage that bears out what I said about isolation.

There you read: "(Deus) in quo est adiuvatio cuiuslibet sequestrati" (God, in whom is the help of all who are lonely).

Hermes, at the same time, was a real leader of souls and the very incarnation of inspiration, thus representing the unconscious manifest in dreams.

So, you see, the one who is going alone and has no guidance, he has the somnia a Deo missa; he has no D.C.

Of course, when we have a D.C. we do not need a dream, but when we are alone, that is something else. Carl Jung, CW 18, Para 674

Footnote 11: 11 [This offensive term was not invariably derogatory in earlier British and Continental usage, and
definitely not in this case.]

1. https://www.amazon.com/collected-works-C-G-Jung/dp/9333488340/ref=sr_1_1?dchild=1&keywords=jung+vol+18&qid=1607518172&sr=8-1

Marion Woodman - The Power of the Feminine (2022-04-07 03:45)

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[1]Marion Woodman - The Power of the Feminine

We've invented the wheel, cracked the code of DNA—so what's next for humankind? Marion Woodman, a pioneering Jungian analyst and the author of ten books, believes that individuals and societies were meant to grow. And our best chance for growth, she thinks, is to bring the feminine into our culture. The following is taken from an interview O *conducted with Woodman:*

When I say the *feminine,* I don't mean gender. I mean the *feminine principle* that is living—or suppressed—in both men and women. The feminine principle attempts to relate. Instead of breaking things off into parts, it says, Where are we alike? How can we connect? Where is the love? Can you listen to me? Can you really hear what I am saying? Can you see me? Do you care whether you see me or not?

Now, these are very serious questions. And the feminine is difficult to talk about because so few people have experienced it. The feminine is presence, and relatedness, and a heart that can open so that when you meet another person you actually are seeing that person's authentic self. What meaning does human life have if nobody has ever seen you?

I can't tell you the number of people—men and women—who have sat in my office sobbing, saying, "Nobody ever saw me. Nobody ever had time to listen. So I am unlovable"—the

saddest word in the language. Sometimes I've had a real flood of feeling about somebody, and I put out my hand and they say, "Don't touch me. I'm unlovable." And they mean it. As a child, that person was raised where the feminine was not present. You have to experience the feminine to understand it.

Ask yourself: As a child, who saw you? Who heard you? Was there anyone with whom you could be totally yourself and to whom you could trust your heart responses and speak your soul responses? Someone who made you think, "Gosh, I am somebody. They're happy that I'm here."

The great work of our time is to bring the feminine into this culture. And it's not an easy path. How does each one of us contribute? Believe it or not, it's done in the most personal ways. Take time to listen to your dreams, to write them down. Take time to recognize that there are things going on within you that need to be felt, or said, or lived, or grieved. Pay attention to these things both in yourself and in the people in your life. Pay attention to the authentic self.

Now, about that word *authentic.* It is related to the word *author*—and you can think of it as being the author of your own self. When you're living your own reality, you become the sovereign of your own life. You know who you are, you speak what you believe. There's a natural pride that goes with that: *This is who I am—take me or leave me.* Think of Michelle Obama—she is not afraid of her own strength. And since her strength takes nothing away from anyone else—because it is given with love—she is free to be her authentic self.

To me, real power is about presence. It's the energy of knowing that you are who you are, and therefore speaking and acting from your authentic self. It doesn't matter what your work is—if you're a teacher or a nurse or whatever; it is your presence that's the power. It's not power over anybody else. It's just the expression of who you are.

Power in the sense of controlling somebody else is different from personal presence. That kind of power—patriarchal power—does not value other people. What I strive for instead is empowerment.

Love is the real power. It's the energy that cherishes. The more you work with that energy, the more you will see how people respond naturally to it, and the more you will want to use it. It brings out your creativity, and helps everyone around you flower. Your children, the people you work with—everyone blooms.
— Marion Woodman

1. https://www.oprah.com/money/8-ways-of-looking-at-power-women-and-power/5

Marion Woodman Interviews Jane Hollister Wheelwright (2022-04-07 04:01)

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[1]Marion Woodman Interviews Jane Wheelwright

INTERVIEW: Emma Jung and Toni Wolff

Marion Woodman Interviews Jane Hollister Wheelwright

Edited by Betty Coon Wheelwright

Jane Hollister Wheelwright in the garden of her Kentfield, California, home, circa 1975. (Photographer unknown. By permission of Lynda Wheelwright Schmidt and John Hollister Wheelwright.)

In 1981, Marion Woodman interviewed Jane Hollister Wheelwright in preparation for writing Woodman planned on doing about Emma Jung and Toni Wolff.

The transcription of the interview begins abruptly as though the tape recorder was turned on aer Woodman and Wheelwright had begun their conversation.

Jane Hollister Wheelwright (JHW): There are two appreciations of both women.

Marion Woodman (MW): That's right.

JHW: And not the gossipy angle of which one got there first or which one supplied the other one and all that stuff.

MW: That's right. Leaving all of that out.

JHW: This is what she was like.

MW: Take it for what it is worth.

JHW: And, of course, they are connected with Jung because one was the wife, and the other was the friend.

And everybody knew it. It was no secret.

MW: Oh, no. And I do not want to interpret it.

JHW: Ahhh. Now you're all right. That's what this Maggy Anthony did. She interpreted.

MW: I assume that it would be Jungians who would be reading it. And they'll put it together.

Marion Woodman. (Date and photographer unknown. Courtesy of Tony Woolfson.)

JHW: Well, there is an enormous amount of curiosity of gossip value. But, if they get a serious, appreciative, and dignified account, I think you'll get away with it ne.

MW: And I think that it's time somebody interviewed these people who knew them.

JHW: Yes, because they're not going to live much longer. That's true.

MW: So I thought I'd go to Zürich in November and talk to the people.

JHW: They won't talk with you, I'm afraid.

MW: I thought I'd write ahead, Jane. And Miss Hannah will talk to me I know, because she was my analyst.

JHW: Oh, well, she will.

MW: And she has given me a lot of material, and I'm pretty sure Dieter Baumann will because he was my control analyst. And that may give me access to his mother and perhaps Aniela Jaffé. And beyond that I don't know. Mary Briner said she would talk to me.

JHW: That's good. She worked about nine years with Emma. Mary did. And she did know Toni in her early days, too. She knew her socially, and Toni used to visit her up at the cloisters and that kind of thing. She knew her during the war, which was a hard time for all of them. So Mary knows probably more than anybody, but Mary's biases are the thing that you have to watch. Of course, everybody is biased. It isn't just Mary.

MW: She would be biased on Emma's side?

JHW: Well, she is a kind of cross-ruff because her a affiliation was much more Toni's way of doing things. I mean that she was more like Toni except the sensation type, but in this

business of living through men, having her whole life with men, you know Toni's . . .

MW: And Mary's.

JHW: They both are like that. Now Emma wasn't. She was, in Toni's type-system, the mother, and I would say secondarily the Amazon. In other words, Emma was nearer to independence than Toni. I think Toni died because she was no longer the center of Jung's life.

MW: How did that happen, Jane? How did he . . . What happened there? Did it just gradually drop off ?

JHW: I think he began to appreciate Emma more. He loved her. I think there was no question, and he's the one that wanted her to stick it out because he needed her, and she was a very down-to-earth person and practical and a great deal of feeling, lovely feeling. Toni was primarily thinking and could be so tactless. You wouldn't believe it. Not knowing that she was tactless and so intuitive, I mean . . . Her eyes were just like headlights. You know that you are an intuitive?

MW: Yes.

JHW: Oh, well. And I'm telling you! Your eyes are positively sensation eyes compared to hers. I mean she was so exaggeratedly into it, and in the seminars she could go along with all of Jung's far-out ideas. And Emma, I think, would trust them but wonder.

But I don't quite understand what this is all about. I would say that Emma was the very human one of the two, and Toni was, well . . . I guess she was human, too, but you know in a different way. You think of Emma's warmth and her human concern, and, with Toni, you thought of her as these tremendous ideas coming out of the collective unconscious and her focus on all of the archetypal side of life, which was more on the impersonal side.

MW: Like Jung's mother?

JHW: Emma?

MW: No, Jung's own mother. that uncanny side that he's always talking about with his mother.

JHW: Yes.

MW: You know he said that his mother had two personalities.

JHW: Yes. And she was a weirdy in a way. I think she had all kinds of access to the unconscious, and that may be where Jung got that because his father didn't seem to be like that at all.

MW: I thought that split in his mother may have been the split that he found in Emma and Toni.

JHW: I would be careful with that idea if I were you because this kind of thing happens to so many people. They tend to marry their opposite, the one that connects them with the unconscious in a kind of unconscious way and to the language. The communication is difficult if they really try to understand each other. So the woman that's nearer in touch is the one

that fills in for quite a while in the man's life. If he's true to his marriage, then he begins later in life to recognize this very opposite kind of person. This kind of thing happens to so many people who didn't have mothers like Jung's.

MW: I never thought about it that way but that was very interesting—that they take the opposite.

JHW: They start out with the opposite, and then they get caught up with another woman. It's often an affair, or it's some kind of a thing that goes on often with someone who's married and all that. So the thing doesn't go on for a lifetime as it did with Jung because Toni was not married, and she was so alone and she had given her whole life to Jung. She lived for him. And he couldn't dump her. So it was tough. It was really tough on both of them, but he was a very big personality, a powerful personality, so he could handle it. Separately, of course, but he could handle it. Now a lot of smaller people get into the same situation, but it can be somehow resolved, or the extra woman goes back into the marriage or something like that.

MW: Because as they grow older they want the opposite.

JHW: Then they begin to appreciate the opposite.

MW: Yes.

JHW: That's what I've found in people, and I feel sad about these youngsters who are just chopping and changing all the time because they're not getting hold of something.

Now they may be getting other things that my generation didn't, but they are not getting hold of this thing. The men are not really understanding the anima, and the women are really not understanding the animus.

MW: Just jumping around.

JHW: Maybe they don't have to understand. Maybe it's a new world, and maybe all this androgyny talk and what-have-you takes care of it. I don't know.

MW: Jane, would you like to talk about Toni as you saw her?

JHW: I worked with her. I worked with Jung and Toni. So did Jo [Joseph Wheelwright].

Jo claims that Toni was the better analyst of the two, and I claim that Jung was the better analyst of the two because Jung had a great interest in the primitive background that I came out of, and Toni couldn't, didn't understand anything about it. She was a highly sophisticated, a highly civilized woman, and I came out of the sagebrush.

I think she was honestly trying to be okay about it all, but it just didn't sit with her. Whereas Jung loved it. The more connected with the primitive the better for him. At that time, he was interested in the primitive and modern split in America because of the people who came onto soil that . . . Well, we took away the Indians' country. That's what we did.

MW: Yes.

JHW: And there we were smack against the primitive and the wilderness and didn't know what to do with it, so we cut it down. But Jung cared a lot about the whole wilderness background thing, and he was very good friends with the Indians and people like that. He went to Taos and all that. So I think that's why I found him the better of the two analysts. And Jo comes from Boston, of all places, and his orientation is England. So you couldn't get two more diff- erent people than us two.

MW: Yes.

JHW: But that was Toni's dish. Toni thought Jo was great. She loved him.

MW: What did she look like?

JHW: She looked like Nefertiti.

MW: Uh-huh.

JHW: You know with the brow and the hair and very regal. She was a queen. She was very regal. She wasn't much taller than me. She was little. But in the room with her you had a feeling she was overpowering because she was a big personality. But I think she was open-minded. She tried to understand all the things, but her temperament just couldn't make it.

MW: She was aloof, was she?

JHW: She had to be in that situation to some extent. I'm interpreting. I think she had to be a bit suspicious of the gossip and had to brace herself against it. Emma, of course, was embarrassed because everybody was looking at these two if they were in the room together wondering how they were getting along. It's just hard going. Rough on those two women, and I think it's why they both died young.

MW: Horribly.

JHW: It's terribly hard.

MW: Would you like to talk about any incidents with Toni that bring out her tactlessness?

JHW: I'll tell you one that I didn't forget. I had an appointment with her at her house. She had a very elegant flat. She came from an elegant background. I got there when I was supposed to, and no Toni. Nobody home. So I sat on the steps for an hour until finally she came back with a lot of packages. She had been shopping. And I said rather meekly, "I thought we had an appointment." She said, "Come on in." She never apologized, never even knew what she'd done, didn't even bother to know. She undoubtedly knew, but she wasn't going to say it. I got absolutely no word from her that would say "I'm sorry" or "I didn't realize" or "I'm late" or "I was held up" or something. Not a word. All she said was "come in." That I found pretty annoying, but I was very young at the time, so I just took it.

MW: Her feeling function was zero.

JHW: Zero. Oh, way at the bottom.

MW: Did people like her?

JHW: Some people were devoted to her. I have several friends who were in correspondence with her long after they had analyzed with her and were just crazy about her. And some people were mad as hell at her. I was led to believe that she was a very fine analyst and a very important person, and I had to just put up with it. Then when I got away, I was kind of glad to get away.3

MW: Did she ever break that regal . . .

JHW: She had no sense of humor.

MW: None?

JHW: Absolutely none. I never saw it, and I think a lot of people have said that. I wouldn't want it to be said that she had no sense of humor. I imagine she did when she was in the right environment, but I never saw it. Very introverted woman. Just about as introverted as anyone could be.

MW: Miss Hannah said the same. She said it was because Wolff was identified with the archetype.

JHW: With what? Well, I wouldn't be too sure of that. She was very human in a way. What archetype would Barbara suggest?

MW: I remember she talked about this queen, too.

JHW: She did?

MW: Miss Hannah said Wolff went right to the collective unconscious. There was nothing in the personal unconscious at all. And Miss Hannah talked about this while she called her a cat. She said she was a real cat.

JHW: Oh, yes, she sure had that. But I wasn't in competition with Toni in any way, and Barbara being quite a bit older than me . . . I'm seventy-five now. Barbara is what, eighty?

MW: Eighty-seven.

JHW: Barbara was that much older than me—twelve years older—so she'd run into the cat all right. I would say that the symbol of the cat would apply to Toni except in her lack of independence. You know how a cat goes its own way. If it doesn't like this house, it moves into the next. Well, Toni didn't have that, but she did have a lot of the cat quality. What I found missing in her was the fact that she was, as her type system says, living entirely through men (Wolff 1956). Someone told me that Jung said he regretted that he hadn't helped Toni to be more independent. Emma came more and more into the center of Jung's life. Toni died of a broken heart, and she had a heart attack and was gone. She talked a little bit with me about the difficulties when Jung was ill. She couldn't see him, couldn't visit him in the hospital.

MW: She couldn't?

JHW: That's what she said. Yes.

MW: Emma would be there?

JHW: Emma was there, and that's when I think Emma really was discovered, when Jung really discovered her in the deep sense. Jung knew that she had been a marvelous wife to him, but, when it came to her real personality, I think he discovered it when he was very ill, almost died. Toni talked to me about it at the time when she couldn't see Jung. She couldn't go to the house to see him, apparently because of the family. You know the family were pretty rough on her. They are the bottleneck now for anyone writing about her.

MW: I know Miss Hannah's book is in the vault to be published . . .

JHW: Afer they are all dead.

MW: Yes.

JHW: Or she's dead, or they're dead.

MW: It would be much better to have someone who cares about both women.

JHW: Yes.

MW: Writing.

JHW: I think they took sides pretty much. I never worked with Emma, so I don't know. And she was very shy. You couldn't get to her.

MW: Emma?

JHW: Emma. When there were the gatherings. She was extremely shy, and I think

very embarrassed.

MW: And did she sort of stay quiet by herself?

JHW: She was very quiet, and she just didn't talk. You couldn't get her to talk. Jo can get anybody to talk, and he was put next to her at one of our banquets there in Zürich, and he was complaining bitterly. He couldn't get her to talk, couldn't get her to do anything. And if Jo fails it really means something. I never had much of a real back-and-forth with her. I could only just see her around the place, but I always liked her, liked what I saw, but I saw a woman who was hurting, really hurting. And then I saw Toni later hurting. So I don't know what you do with it. I look on it as a very tragic thing, that threesome.

MW: Jane, what is your feeling about Jung and women in general?

JHW: The way I understand him is he was very good to me. But he was interested in

my problem. He was a patriarch, and he represented the patriarchal society and was very good at it because he was an extremely responsible man. He would never let you down, and all of that gave you a certain security. But I sometimes wanted to bust out. That I couldn't do. No. Because he had the lid on me. I was supposed to be a woman, and a woman is thus and so.

MW: Could you talk about that?

JHW: All he would say was there is too much animus, and that kills you.

MW: Absolutely.

JHW: It doesn't anymore because everybody is living the animus quite normally and naturally now. I see my young granddaughters. By god, they live the animus and think nothing of it, and their young men take it. So it's a new world. I was raised to be very independent, so I found Jung's attitude a problem; but I learned so much from him that I didn't care.

MW: There's a paradox here somewhere. When you said Jung keeps the lid on and expects the woman to live in terms of her man.

JHW: Well, I'm not. Jo says that. I would not say that. I know Jo says it all the time, and I wish he wouldn't because I don't think it's all that true because Jung believed so much in the individual you see, the individual apart from gender. It was something else again. So I always thought that Jung did a lot for me just by having that objective of the individual—individuation, individual. Same idea.

MW: Yes.

JHW: So that helped a lot.

MW: Where did you feel the lid then?

JHW: The lid came in if you wanted to misbehave and not do what a lady . . . you see, if you weren't the lady, according to Swiss standards, not according to American standards. There was something about a lady doesn't do this and a lady doesn't do that. There was a little bit of that in it. But there was also . . . I think it had more to do with his sense of responsibility. He felt responsible for you as if you were his wife. He would look after you very well, but he wouldn't want you to cut loose because that wouldn't be nice. It's hard to describe it. I've written a little paper on that (Women and Men, 1978), and I'm trying to develop it because I was asked to do something for other people in Minneapolis. Was Jung right about types? And I had to think about that because they're typing off types. They're dropping o the anima and the animus and all these things now among the younger ones.

And then I had to say, yes, he was right. I think that it is too bad if the younger ones don't look . . . Maintain their own position, get that established, then look back and see what happened because it was very important. It released a lot of women. It didn't free them totally, but it got them out from under a lot of this gender stuff.

MW: Yes, that's where I see the paradox because Jung did certainly release the creative animus in many women.

JHW: There is a little bit of a problem there. It was released à la Jung. It wasn't totally released. So all these women around Jung were doing him a great service. They were doing marvelous things, but it wasn't their own really.

MW: They were doing it for him. Looking up material . . .

JHW: And writing up papers and analyzing books. Barbara [Hannah] did that book . . . My memory is lousy, but you know which one she did—"Wuthering Heights" (Hannah, Striving Towards Wholeness, 1971).

MW: Yes.

JHW: They were all doing that kind of thing, but it was all à la Jung and is now all à la Jung or a full rebellion against him as far as I can see among the young women.

I have a little monograph (Women and Men, 1978). I don't have a copy, but I went into it on the two-generation basis because of my daughter being a shrink, too. She's full-fledged, and she has a bigger practice than I ever thought of having. I can't say the young women are wrong.

MW: Trying to get away from the animus.

JHW: They get away from the animus, too, because they can let it, so why analyze it, why be all self-conscious about it. They can bust out. We went to China, and what do you see there, but a Chinese woman no taller than me driving a tractor and looking very happy and very feminine, so there is something new going on everywhere. Marion, do you have daughters?

MW: No, I don't, but I've taught high school kids for twenty-three years, and I've got young analysands, and they're not the slightest bit interested. To tell you the truth, I'm not either.

JHW: Yes, they're very different. I just came back from a horseback camping trip with my daughter. She invited me for my seventy-fifth birthday and the two granddaughters. Four of us. We were the only people on the camping trip, and we went for six days up in the high mountains of Utah. We had never had such a good time. They cut loose. Of course I always wanted to cut loose, so that suited me ne, but there we were, three generations, and it was really something. I learned a lot from it.

MW: I hear you use that "cut loose."

JHW: What?

MW: You're using "cut loose" again. What do you mean by that?

JHW: Just being spontaneous. If something wants to come up, I let it come up.

MW: And Jung didn't want women to act like that?

JHW: No. He had the patriarchal thing, and, if anyone is patriarchal around me, I'm in-

clined to become quite rebellious. But I've learned better.

MW: So both those women were underneath his hand. They did not "cut loose" in spite of the fact that he keeps talking about spontaneity and reacting to the moment, living in the moment, acting on the feeling.

JHW: Not in modern terms. You see I think in that society, the Victorian society and the tail-end of it, which it was in my day, the spontaneity was "to order." It worked, but there was a lot left down below, and that would come up in psychosis or impossible people.

MW: Or illness.

JHW: How much illness . . . The wee woman was always ailing in those days. I couldn't buy that. I was raised on a cattle ranch and, believe me, that was a far cry from what I met in Europe and in the east.

MW: Jane, what do you think of that story about that Jewish girl who was the rabbi's daughter, and she said that when she came into the room Jung thought, "you little beast"?

JHW: He did say that? I'd forgotten that.

MW: What was that attitude in Jung?

JHW: He had an idea that women were up to no good. Well, they weren't. Because the only way they could put themselves on the map was to go under the rug and around and so forth. They couldn't ask directly for what they needed. They had to manipulate life. Just manipulate everything in sight. They became very good manipulators, and Jung didn't like that.

MW: You mean all these women around him or that whole society?

JHW: No, they weren't so much. I'm thinking of women in general. No. Toni would be a manipulator in a very ladylike way. She'd sure get rid of her enemies, but you never saw it happen.

MW: (laughing)

JHW: Emma was more forthright, less of a manipulator. But under that kind of lid, how are you going to survive except to be a manipulator?

MW: Exactly.

JHW: And figure out what those men want and figure out what's going to work and then do it, knowing pretty much what you're doing. Why not? But nowadays they just come out and say it. They don't have to manipulate so much. They just say whatever they want to.

MW: I've got to work with that in the book, Jane. The society that produced that kind of attitude toward women as opposed to what is going on now.

JHW: I think if you could get that background without mentioning the women.

MW: Yes.

JHW: And the background of the young people without mentioning any names. You may set the stage, and that might tell an awful lot right there.

MW: Or even to look at the two women as a product of their background. Because I'm much better working with and remembering a concrete picture than I am remembering a theoretical . . .

JHW: Yes, you've got the feeling function I take it.

MW: Yes.

JHW: Intuition.

MW: Intuitive, yes. And in writing I'm much better at creating a concrete image.

JHW: Yes. When you need to do that, but can't you back up and get the era, too?

MW: Yes, I definitely have to.

JHW: I think you have to.

MW: I see that now clearly.

JHW: I read a nice little book by a Freudian woman. It's all on the personal unconscious, not the collective unconscious, because, of course, they don't bother. They don't get to it. You might look at the book. It's called Toward a Psychology of Women (Jean Baker Miller 1976).

MW: Oh, I know that.

JHW: Miller. We met her, and she's a nice person. I've been reading that, and I'm just fascinated with her idea of women not aping the men, but recognizing that what was called weaknesses in the Victorian era and now are really strengths. She's turning it right around, and I think she's doing nicely with that. She's taking up the problem of the two eras. She's pretty angry, too, so she's somewhat prejudiced about the patriarchal

system. But she does spell it out in a nice way. Okay. Where are we?

MW: Yes. That's got to be looked at. I can see that now.

JHW: I think you have to if you want to take the gossip out of it.

MW: I'm not interested in gossip.

JHW: But people will read it to get juicy bits about these women.

MW: You haven't given me any juicy bits.

JHW: No.

MW: Women are becoming more critical of Jung. They are saying if that's the kind of man who is your guru, I'm not interested.

JHW: I'm trying to write a thing now answering that. I had to do a public workshop. It was on old age and death, and I couldn't kind anything worth a damn. What I read was all rubbish, so I thought I'm going to do it my way. I'm not going to bother about all these other people who write about the subject. I'm just going to be old myself and write about it. I got quite a thing going, and I got to the night before I had to give it and then I got cold feet. I thought, "Oh-oh. I haven't done it the right way"—which is the man's way. But you study what's been written, you do a lot of things with that, and then you finally come out with a couple of conclusions of your own. I didn't do it, and I felt, "Oh, dear, I'm doing it all wrong."

Here I am faced with this thing tomorrow morning, and I had to go through with it. I was reading Jaffe's book on Jung (Memories, Dreams, Reflections, 1963). I think it was Jaffé. I got to the point where I just had to forget the old-age seminar. I just had to read and try and forget this thing. I got up to the point where Jung and Freud split, and I went to sleep.

I woke up with a dream that's of my old ranch background out there in my old childhood bedroom, and Jung was holding forth on a seminar there. There are a lot of details, but I asked him just one question. I asked, "What does striate mean?"4

Well that means levels, actually. I looked it up. He told me, and then he burst out like this. He was big and a powerful man. He burst out like this, and he said, "I don't need those, big daughter. I don't need a big fat farm. What I need is a son."

I couldn't analyze the dream. I had to go on with the thing, and it was the young people who came up and talked to me about it. -ey thanked me for doing it the way I did.

MW: How did you do it, Jane? Just let it come out of your own feeling?

JHW: Yes, I just let it come out spontaneously, and I had a lot of stuff. Up until then I was constipated. I couldn't get it out because I was trying to do it the right way. I had to get something out, so I did it the wrong way.

MW: The feminine way.

JHW: I did my way, and these young people came up. They all thanked me profusely for having done it that way. I thought afterward, "Well, that's the problem with Jung, as far as I'm concerned. I don't have to be his son. And he doesn't want any daughters, so—to hell with it—I'll go my own way."

MW: That's exactly what I'm feeling.

JHW: You're feeling that?

MW: Oh, very much so. Very much so. Because I had a Swiss analyst who was very much in the patriarchal tradition, and now I'm . . .

JHW: You're busting out. Good for you.

MW: In fact, that's why I want to write another book about obesity and . . .

JHW: We've got yours. I'll be interested to see that.

MW: And it's about being penned in, and I want the next one to be "bust loose."

JHW: Push out these walls.

MW: Yes.

JHW: I think we have to.

MW: Yes.

JHW: I think we have to. You're younger than I am I know. I'm trying to throw out some things to the younger ones saying, "Look, I went through all those steps, and I've got a lot out of it. I'm not saying I didn't. But, okay, you go your way. Just don't pitch us out.

Try and understand us, too, and then maybe you won't . . . " I don't want to get into that.

MW: I'm going to get that monograph, Jane, because that's one thing I've really got out of this—the feeling that there is something new in the young women in the whole Jungian

tradition. I'm not quite sure what it is, but it is something I would love to tap into.

JHW: I'm learning all the time from my daughter and granddaughters. They're teaching me a lot.

MW: Are they still within the Jungian tradition?

JHW: They couldn't care less about it. My daughter has read all the stuff that she's supposed to read in order to become a Jungian analyst and so on, but . . .

MW: But she just doesn't use these terms like animus and anima and all that?

JHW: "I see the person I want to excavate, the person as the person is. I don't want to be caught with this animus and anima depending on the male and female. I don't want to bother with types." She's the same type as I am. I have discovered a few of her generation are beginning to discover types and finding that it really helps. But you see Toni Wolff's types are fine for a woman who's done well in the professional world and is no good with men. She helps them. She breaks the types all down. You've read her paper on types, haven't you?

MW: Yes.

JHW: But the gist of the whole thing is sending women back into the home, and I resent that. I don't want to go back. I like it outside. Fortunately, I have Jo who backs it up, too.

MW: Great marriage.

JHW: He's very understanding. Of course he's always been an anomaly being an extrovert and a feeling type. Jungians have never heard of extroversion and think feeling people can't think. That's the trouble with them. So he's had to right his way . . .

MW: Jane.

JHW: We've got to go.

1. Barbara Hannah.

1. Wol (1956) describes four structural forms of the feminine psyche: mother, hetaira, medial woman, and Amazon. The mother and hetaira are personally related. The medial woman and Amazon are impersonally related.
2. While Jane Wheelwright did not feel that she did her best work with Toni Wolff, Wheelwright did exchange letters with Wolff. Wheelwright also sent flowers when Wol died and made an effort to notify others of Wol 's death (Barker, Mary Culver. Letter to Jane Hollister Wheelwright. April 24, 1953).
3. The Oxford English Dictionary defines "striate" as "marked or scored with striae, showing narrow structural bands, striped, streaked, furrowed" and "striate" (verb) as "to mark or score with striae, to furrow, streak."

Note:

Permission Marion Woodman; Lynda Wheelwright Schmidt; John Hollister Wheelwright; the Jane Hollister and Joseph Wheelwright Collection, OPUS Archives and Research Center.

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Betty Coon Wheelwright Ph.D., MFT is the author of a book of poems, Seaward (Berkeley Poets Cooperative, 1974) and articles and poems in a number of publications, including Psychological Perspectives, Jung Journal: Culture & Psyche, and Pomona College Magazine.

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Abstract

In Marion Woodman's 1981 interview of Jane Hollister Wheelwright (1905–2004), Wheelwright shares her impressions of Emma Jung, Toni Wolff, and C. G. Jung. Wheelwright believes that Jung's theories of individuation, the animus and the anima, and psychological types liberated some women of her generation. She reflects on succeeding generations of women who have increasing freedom to be themselves and do not resonate with Jung's view of feminine psychology. Wheelwright is frustrated with the patriarchal aspect of some Jungian theory, but believes that Jung's emphasis on individuation freed women to be themselves.

Keywords

anima, animus, Maggy Antony, Dieter Baumann; Mary Briner, first-generation Jungian analysts, Barbara Hannah, C. G. Jung, Emma Jung, patriarchal, primitive-modern split, psychological types, Jane Hollister Wheelwright, Joseph Wheelwright, wilderness, Toni Wolff, women, Marion Woodman

1. https://www.tandfonline.com/doi/abs/10.1525/jung.2011.5.1.100?journalCode=ujun20

Carl Jung: From this argument it follows that we should expect an operative archetype. (2022-04-07 04:31)

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Dali
We have to expect a factor in the psyche that is not subject to the laws of time and space, as it is on the contrary capable of suppressing them to a certain extent...
Carl Jung, Letters, Vol II

[1]Letters of C. G. Jung: Volume 2, 1951-1961

To Stephen Abrams

Dear Mr. Abrams, 21 October 1957

Your letter leads into the centre of a very complicated problem.

Being a scientist I am rather shy of philosophical operations, particularly of conclusions reaching beyond the limits of experience. F.i. I would not go as far as to say that the categories of space and time are definitely non-objective.

I would rather ask, on which level or in which world are space and time not valid?

In our three-dimensional world they are certainly and inexorably objective, but we have the definite experience that occasionally-presumably under certain conditions-they behave as if they were relatively subjective, that is relatively non-objective.

We are not sure how far the relativity can go, so we do not know whether there is a level or a world on or in which space and time are absolutely abolished; but we remain within the limits of human experience when we accept the fact that it is the psyche which is able to relativize the apparent objectivity of time and space.

This conclusion is fairly safe as we have, to my knowledge, no known reasons to assume that it is the action of time and space which enables the psyche to perform an act of precognition.

They are in our experience, apart f.i. from parapsychology, unchangeable.

However, Einstein's relativity theory shows that they are not necessarily Identical with our idea of them, f.i. that space may be curved and that time necessarily depends upon the stand-point and the speed of the observer.

Such considerations support the idea of their relative validity.

Parapsychological experience definitely shows their uncertain behaviour under psychic influence.

We conclude therefore that we have to expect a factor in the psyche that is not subject to the laws of time and space, as it is on the contrary capable of suppressing them to a certain extent. In other words: this factor is expected to manifest the qualities of time- and spacelessness, i.e., "eternity" and "ubiquity."

Psychological experience knows of such a factor; it is what I call the archetype, which is ubiquitous in space and time, of course relatively speaking.

It is by the presence of matter in space, thus setting up a gravitational field a structural element of the psyche we find everywhere and at all times; and it is that in which all individual psyches are identical with each other, and where they function as if they were the one undivided Psyche the ancients called anima mundi or the psyche toukosmou.

This is no metaphysical speculation but an observable fact, and therefore the key to innumerable mythologies, that is, to the manifestations of unconscious fantasy.

From this observation it does not follow that this factor is one and the same thing [inside] and outside the psyche, as it were.

It may be, from a psychological point of view, a mere similarity and not a unity in essence.

This question cannot be decided by ordinary psychology, but here Parapsychology comes in, with its psi-phenomena that unmistakably show an essential identity of two separate events, as f.i. the act of prevision and the objective precognized fact.

These experiences show that the factor in question is one and the same inside and outside the psyche.

Or in other words: there is no outside to the collective psyche.

In our ordinary mind we are in the worlds of time and space and within the separate individual psyche.

In the state of the archetype we are in the collective psyche, in a world-system whose space-time categories are relatively or absolutely abolished.

This is about as far as we can go safely.

I see no way beyond, since we are not capable of functioning in a four-dimensional system at will; it only can happen to us.

Our intellectual means reach only as far as archetypal experiences, but within that sphere we are not the motors, we are the moved objects.

Experiment in the ordinary sense therefore becomes impossible.

We can only hope for occasional observations.

From this argument it follows that we should expect an operative archetype.

I have carefully analysed many parapsychological cases and I have been satisfied with the fact that there are indeed operative archetypes in many cases.

I could not say: in all cases, I call them exceptions because they are very curious indeed.

I don't want to enter into this point here.

I only want to state my general experience: perhaps in most of the cases there is an archetype present, yet there are many other archetypal situations in which no parapsychological phenomenon is observable, and there are also cases of psi-phenomena where no archetypal condition can be demonstrated.

There is no regularity between archetype and synchronistic effect.

The probability of such a relation is presumably the same as that of the Rhine results.

I think you are correct in assuming that synchronicity, though in practice a relatively rare phenomenon, is an all-pervading factor or principle in the universe, i.e., in the Unus Mundus, where there is no incommensurability between so-called matter and so-called psyche.

Here one gets into deep waters, at least I myself must confess that I am far from having sounded these abysmal depths.

In this connection I always come upon the enigma of the natural number.

I have a distinct feeling that Number is a key to the mystery,since it is just as much discovered as it is invented.

It is quantity as well as meaning.

For the latter I refer to the arithmetical qualities of the fundamental archetype of the self (monad, microcosm, etc.) and its historically and empirically well-documented variants of the Four, the 3 + 1 and the 4 – 1.

It seems that I am too old to solve such riddles, but I do hope that a young mind will

take up the challenge. It would be worthwhile.

I have already heard some rumours about the foundation of a Parapsychology Club at the University of Chicago.

I accept with pleasure and gratitude the honour of honorary membership.

It is none too early that somebody in the West takes notice of synchronicity.

As I have been informed, the Russians have already caught hold of my paper.

Sincerely yours,

C.G. Jung Carl Jung, Letters Vol. II, Pages 398-400

1. https://www.amazon.com/Letters-C-G-Jung-1951-1961/dp/0415051711/ref=sr_1_1?crid=WBWR9F8IXLQ7&dchild=1&keywords=jung+letters+volume+2&qid=1592295443&sprefix=jung

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Carl Jung: Christ thus succumbs to cursing. (2022-04-07 04:39)

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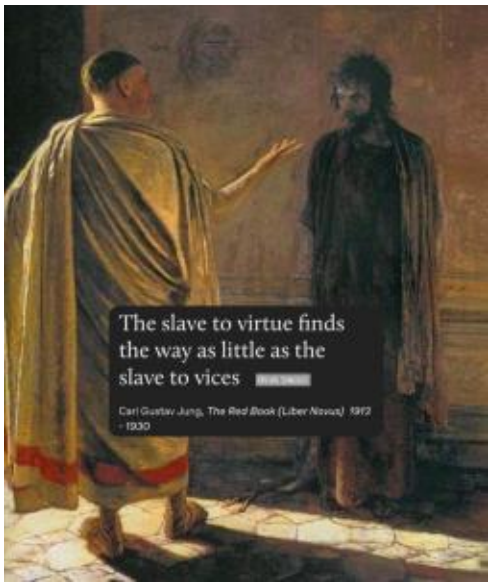

[1]Red Book

You dread the depths; it should horrify you, since the way of what is to come leads through it.

You must endure the temptation if fear and doubt, and at the same time acknowledge to the bone that your fear is justified and your doubt is reasonable. How otherwise I could it be a true temptation and a true overcoming?

Christ totally overcomes the temptation of the devil, but not the temptation of God to good and reason.

Christ thus succumbs to cursing.

You still have to learn this, to succumb to no temptation, but to do everything of your own will; then you will be free and beyond Christianity.

I have had to recognize that I must submit to what I fear; yes, even more, that I must even love what horrifies me.

We must learn such from that saint who was disgusted by the plague infections; she drank the pus if plague boils and became aware that it smelled like roses.

The acts if the saint were not in vain.

In everything regarding your salvation and the attainment of mercy, you are dependent on your soul. Thus no sacrifice can be too great for you.

If your virtues hinder you from salvation, discard them, since they have become evil to you. The slave to virtue finds the way as little as the slave to vices.

If you believe that you are the master of your soul, then become her servant.

If you were her servant, make yourself her master, since she needs to be ruled.

These should be your first steps. Carl Jung, The Red Book, Page 235

1. https://www.amazon.com/Red-Book-Readers-Philemon/dp/0393089088/ref=sr_1_2?crid=SV7COMUBMYC3&dchild=1&keywords=jung+red+book+readers+edition&qid=1607517606&spref

Carl Jung: But your vision will become clear only when you can look into your own heart. **(2022-04-08 03:31)**

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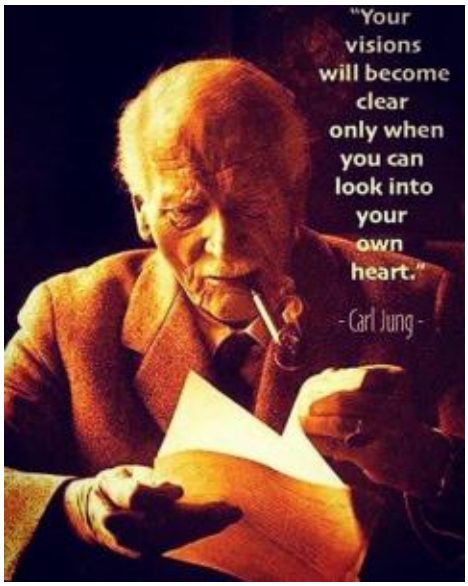

[1]Letters Volume I

To Fanny Bowditch

Dear Miss Bowditch, 22 October 1916

It is understandable that, as long as you look at other people and project your own psychology into them, you can never reach harmony with yourself.

I am afraid that the mere fact of my presence takes you away from yourself so that it will be necessary for you to devalue you: such an extent that you can concentrate your libido on your Own individuality.

I have no objection as long as this procedure serves your best interest.

I know that this is the way of not a few people.

However I must ask you for patience.

I have to enter military service at the end of the week and I shall return only at the beginning of December.

But then I am willing to start work with you.

I realize that under the circumstances you have described you feel the need to see clearly.

But your vision will become clear only when you can look into your own heart.

Without, everything seems discordant; only within does it coalesce into unity.

Who looks outside dreams; who looks inside awakes.

With best regards,

Yours sincerely,

DR. JUNG Carl Jung, Letters Vol. 1, Page 33

1. https://www.amazon.com/Letters-C-G-Jung-1906-1950/dp/0415094356/ref=sr_1_2?crid=3LNJE3X2SJCEH&dchild=1&keywords=jung+letters+volume+1&qid=1607517142&sprefix=jun

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Carl Jung: Looking outwards has got to be turned into looking into oneself. (2022-04-08 03:54)

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Chie Yoshii
Discovering yourself provides you with all you are, were meant to be, and all you are living from and for...
Carl Jung; C.G. Jung Speaking.

[1]C.G. Jung Speaking

Then what do you advise this inimitable being to do once he passes the ominous age of forty?

An ever-deepening self-knowledge is, I'm afraid, indispensable for the continuation of real life in old age, no matter how unpopular self-knowledge may be.

Nothing is more ridiculous or inept than elderly people pretending to be young—they even lose their dignity, the one prerogative of age.

Looking outwards has got to be turned into looking into oneself.

Discovering yourself provides you with all you are, were meant to be, and all you are living from and for.

The whole of yourself is certainly an irrational entity, but this is just precisely yourself, which is meant to live as a unique and unrepeatable experience.

Thus, whatever you find in your given disposition is a factor of life which must be taken into careful consideration.

If you should find, for instance, an ineradicable tendency to believe in God or immortality, do not allow yourself to be disturbed by the blather of so-called freethinkers.

And if you find an equally resistant tendency to deny all religious ideas do not hesitate: deny them and see how that influences your general welfare and your state of mental or spiritual nutrition.

But beware of childishness: whether you call the ultimate unknown "God" or "Matter" is equally futile, since we know neither the one nor the other, though we doubtless have experiences of both.

But we know nothing beyond them, and we cannot produce either the one or the other. Carl Jung, Undiscovered Self, Page 447-448

1. https://www.amazon.com/C-G-Jung-Speaking-C-G/dp/0691018715/ref=sr_1_1?crid=3BWG18OSWCA1R&dchild=1&keywords=c.g.+jung+speaking&qid=1607529548&sprefix=jung+c.g.+J

Absolute knowledge exists "in a space-time continuum in which space is no longer space, nor time time. " (2022-04-08 04:03)

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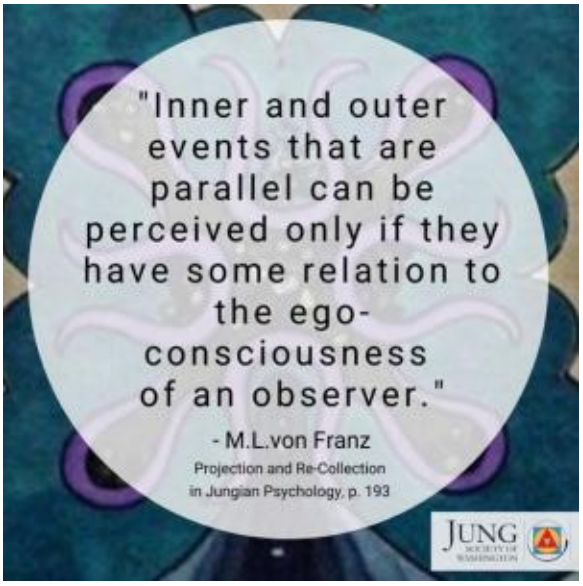
"Inner and outer events that are parallel can be perceived only if they have some relation to the ego-consciousness of an observer."
- M.L.von Franz
Projection and Re-Collection in Jungian Psychology, p. 193
JUNG

[1]Projection and Re-Collection in Jungian Psychology: Reflections of the Soul

What Jung describes as the "absolute knowledge" of the collective unconscious manifests itself, among other ways, in the extraordinary orientation to space and time of unicellular organisms, which is at least partly rooted in an inner activity that functions independently of objective stimuli.

Absolute knowledge exists "in a space-time continuum in which space is no longer space, nor time time. "

Inner and outer events that are parallel can be perceived only if they have some relation to the ego-consciousness of an observer.

So far we have been looking at the archetypes as psychic structures or psychic probabilities, but they have another aspect: they seem to be a structure that "also underlies psychophysical equivalences."

The deepest and most clearly distinguishable archetypal factor, which forms the basis of psychophysical equivalences, is the archetypal patterns of natural numbers.

All a priori factors as well as radioactive decay in the field of physics fall within this category.

In respect to mathematical structure } the acausal orderedness in matter is of the same kind as that in the psyche and each is continually reflected in the other. Marie-Louise Von Franz, Projection and Re-Collection, Page 193-194

1. https://www.amazon.com/Marie-Louise-Projection-Re-Collection-Jungian-Psychology/dp/B00N4FLHJQ/ref=sr_1_1?crid=MB2DVJIM51I9&dchild=1&keywords=marie+louise+von+fr

Carl Jung: This Buddha is a parallel to the medieval inner Christ. **(2022-04-09 04:02)**

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Catalin Precup
We need to achieve psychic understanding,
not just to be, but to know what you are...
Carl Jung, ETH Lecture, Pages 104

[1]ETH Lectures

Then the tower is imagined with its four posts. Here the quaternity comes in (it plays a still more significant role in the Shri-Chakra-Sambhara Tantra) and the process re aches its culmination with the highest being, Buddha, sitting on his flowered throne on the tower.

When this realization succeeds, the Yogin who is meditating is Buddha, the spirit which spreads over the whole world, the universal Buddha.

This figure is identical with " mind " in English and "Bewusstsein" (consciousness) in German, Buddha-consciousness, whatever that is.

This Buddha is a parallel to the medieval " inner Christ. "In those days identity with Christ was attained through meditation.

Stigmatization is an expression of this medieval idea.

The Shrt-Chakra-Sambhara Tantra is exceedingly rich in material, it is impossible to give you a resume of it, so I shall only speak of the Tantrik sequence of symbols which forms its

skeleton.

It expresses the successive stages of the whole exercise and extends from avidya, not-knowing, the normal condition, to the highest enlightenment.

The first condition is the Void; in the text it is called Shunyata, which means Void in the dogmatic Buddhist sense.

This is not the Void, however, which is reached through the Buddha-mind, but avidya, the Void of the world in which people live who do not know that the world exists - and then it does not.

The conception that the world only exists be cause we see it, that it is a phenomenon of human consciousness, is the very foundation of the eastern attitude.

Schopenhauer’s philosophy was deeply influenced by the gleams of eastern philosophy which reached Europe with the first collection of the Upanishads.

We, in the West, are all in the deep darkness of avidya and badly in need of redemption.

We need to achieve psychic understanding, not just to be, but to know that roe are .

This understanding begins with the "separatio", for the contents of the Void must be discriminated in order that we may know they exist, the Void, therefore, is divided into the four elements .

This quartering is the very foundation of enlightenment, translated into modern terms it is the analysis of the four functions.

This "separatio" is a system of orientation, like the cross threads in a telescope.

The four elements are identical with the four points of the horizon end the four seasons, it is a perfect system of ordering.

The circle can be divided into sixteen or more parts, but the quartering is the simplest, and is the archetypal concept of the human psyche. Carl Jung, ETH Seminar, 28 April 1939, Pages 204-205

1. https://philemonfoundation.org/current-projects/eth-lectures/

Carl Jung: Excellent examples of this are to be found in all personal quarrels. (2022-04-09 04:36)

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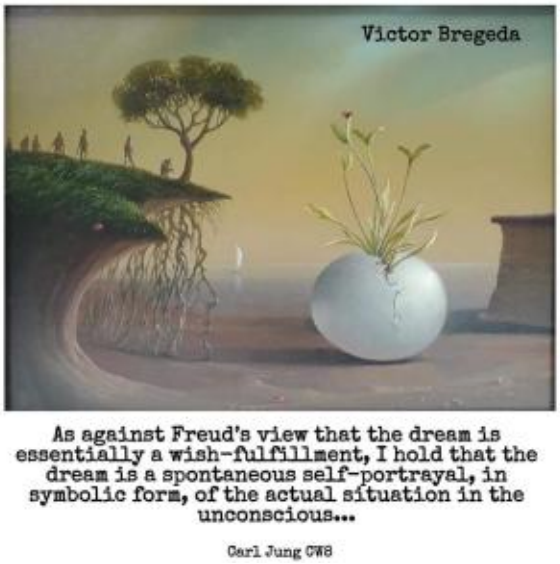
Victor Bregeda
As against Freud's view that the dream is essentially a wish-fulfillment, I hold that the dream is a spontaneous self-portrayal, in symbolic form, of the actual situation in the unconscious...
Carl Jung CW8

[1]Structure and Dynamics of the Psyche

As against Freud’s view that the dream is essentially a wish-fulfilment, I hold with my friend and collaborator Alphonse Maeder that the dream is a spontaneous self-portrayal, in symbolic form, of the actual situation in the unconscious.

Our view coincides at this point with the conclusions of Silberer.

The agreement with Silberer is the more gratifying in that it came about as the result of mutually independent work.

Just as we tend to assume that the world is as we see it, we naively suppose that people are as we imagine them to be.

In this latter case, unfortunately, there is no scientific test that would prove the discrepancy between perception and reality.

Although the possibility of gross deception is infinitely greater here than in our perception of the physical world, we still go on naively projecting our own psychology into our fellow human beings.

In this way everyone creates for himself a series of more or less imaginary relationships based essentially on projection.

Among neurotics there are even cases where fantasy projections provide the sole means of human relationship.

A person whom I perceive mainly through my projections is an imago or, alternatively,

a carrier of imagos or symbols. All the contents of our unconscious are constantly being projected into our surroundings, and it is only by recognizing certain properties of the objects as projections or imagos that we are able to distinguish them from the real properties of the objects.

But if we are not aware that a property of the object is a projection, we cannot do anything else but be naively convinced that it really does belong to the object.

All human relationships swarm with these projections; anyone who cannot see this in his personal life need only have his attention drawn to the psychology of the press in wartime.

Cum grano salis, we always see our own unavowed mistakes in our opponent.

Excellent examples of this are to be found in all personal quarrels.

Unless we are possessed of an unusual degree of self-awareness we shall never see through our projections but must always succumb to them, because the mind in its natural state presupposes the existence of such projections.

It is the natural and given thing for unconscious contents to be projected.

In a comparatively primitive person this creates that characteristic relationship to the object which Levy-Bruhl has fittingly called "mystic identity" or "participation mystique."

Thus every normal person of our time, who is not reflective beyond the average, is bound to his environment by a whole system of projections.

So long as all goes well, he is totally unaware of the compulsive, i.e., "magical" or "mystical," character of these relationships.

But if a paranoid disturbance sets in, then these unconscious relationships turn into so many compulsive ties, decked out, as a rule, with the same unconscious material that formed the content of these projections during the normal state. So long as the libido can use these projections as agreeable and convenient bridges to the world, they will alleviate life in a positive way.

But as soon as the libido wants to strike out on another path, and for this purpose begins running back along the previous bridges of projection, they will work as the greatest hindrances it is possible to imagine, for they effectively prevent any real detachment from the former object.

We then witness the characteristic phenomenon of a person trying to devalue the former object as much as possible in order to detach his libido from it.

But as the previous identity is due to the projection of subjective contents, complete and final detachment can only take place when the imago that mirrored itself in the object is restored, together with its meaning, to the subject.

This restoration is achieved through conscious recognition of the projected content, that is, by acknowledging the "symbolic value" of the object. Carl Jung, CW 8, Para 506-507

1. https://smile.amazon.com/Structure-Dynamics-Psyche-Collected-Works/dp/0691097747/ref=sr_1_1?crid=3Y3XJWCH6A6S&dchild=1&keywords=jung+volume+8&qid=1607719028&spr

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Carl Jung: Do you know why you cannot abandon apishness? (2022-04-10 04:26)

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[1]Red Book

If you give up your self, you live it in others; thereby you become selfish to others, and thus you deceive others.

Everyone thus believes that such a life is possible.

It is, however, only apish imitation.

Through giving in to your apish appetite, you infect others, because the ape stimulates the apish.

So you turn yourself and others into apes.

Through reciprocal imitation you live according to the average expectation.

The image of the hero was set up for all in every age through the appetite for imitation..

Therefore the hero was murdered, since we have all been aping him.

Do you know why you cannot abandon apishness?

For fear of loneliness and defeat.

To live oneself means: to be one's own task.

Never say that it is a pleasure to live oneself. It will be no joy but a long suffering, since you must become your own creator.

If you want to create yourself, then you do not begin with the best and the highest, but with the worst and the deepest.

Therefore say that you are reluctant to live yourself

The flowing together of the stream of life is not joy but pain, since it is power against power, guilt, and shatters the sanctified. Carl Jung, The Red Book, Pages 249-250

1. https://www.amazon.com/Red-Book-Readers-Philemon/dp/0393089088/ref=sr_1_2?crid=2JK96WG1T3O3&dchild=1&keywords=jung+red+book+readers+edition&qid=1607553084&spref

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The body bears the traces of its phylogenetic development, so also does the human mind. **(2022-04-10 04:45)**

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Catalin Precup
Just as the body bears the traces of its phylogenetic development, so also does the human mind.
Carl Jung General Aspects of Dreas Psychology CW 8: 474.

[1]Structure and Dynamics of the Psyche

Instead of multiplying examples I can best show what I mean by reference to our specimen dream.

It will be remembered that the dream introduced the apple scene as a typical way of representing erotic guilt.

The thought abstracted from it would boil down to: "I am doing wrong by acting like this."

It is characteristic that dreams never express themselves in this logical, abstract way but always in the language of parable or simile.

This is also a characteristic of primitive languages, whose flowery turns of phrase are very striking.

If we remember the monuments of ancient literature, we find that what nowadays is expressed by means of abstractions was then expressed mostly by similes.

Even a philosopher like Plato did not disdain to express certain fundamental ideas in this way.

Just as the body bears the traces of its phylogenetic development, so also does the human mind.

Hence there is nothing surprising about the possibility that the figurative language of dreams is a survival from an archaic mode of thought.

At the same time the theft of the apple is a typical dream motif that occurs in many dif-

ferent variations in numerous dreams.

It is also a well-known mythological motif, which is found not only in the story of the Garden of Eden but in countless myths and fairytales from all ages and climes.

It is one of those universally human symbols which can reappear autochthonously in any one, at any time.

Thus dream psychology opens the way to a general comparative psychology from which we may hope to gain the same understanding of the development and structure of the human psyche as comparative anatomy has given us concerning the human body. Carl Jung, CW 8, Para 474-476

1. https://www.amazon.com/Structure-Dynamics-Psyche-Collected-Works/dp/0691097747/ref=sr_1_1?crid=2SM4XZDSMFOYM&dchild=1&keywords=jung+volume+8&qid=1607553963&spre

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Carl Jung: ...we naively suppose that people are as we imagine them to be. (2022-04-11 03:40)

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Tamara Natalie Madden
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Carl Jung CW 8

[1]Structure and Dynamics of the Psyche

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1. https://www.amazon.com/Structure-Dynamics-Psyche-Collected-Works/dp/0691097747/ref=sr_1_1?crid=3BE5N0ZKNX5VV&dchild=1&keywords=jung+volume+8&qid=1607762509&spre

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Carl Jung: Thus the self as a monad or continuous unit would be dead. (2022-04-11 04:20)

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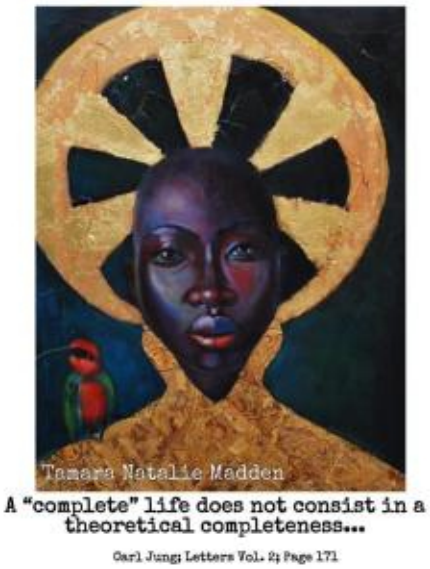

[1]Letters Volume II

To Father Victor White

Dear Victor, Bollingen, 10 April 1954

Your letter has been lying on my desk waiting for a suitable time to be answered.

In the meantime I was still busy with a preface I had promised to P. Radin and K. Kerenyi.

They are going to bring out a book together about the figure of the trickster.

He is the collective shadow. I finished my preface yesterday.

I suppose you know the Greek-Orthodox priest Dr. Zacharias?

He has finished his book representing a reception, or better-an attempt-to integrate Jungian psychology into Christianity as he sees it. Dr. Rudin S.J. from the Institute of Apologetics did not like it.

Professor Gebhard Frei on the other hand was very positive about it.

I am puzzled about your conception of Christ and I try to understand it.

It looks to me as if you were mixing up the idea of Christ being human and being divine.

Inasmuch as he is divine he knows, of course, everything, because all things macrocosmic are supposed to be microcosmic as well and can therefore be said to be known by the self. (Things moreover behave as if they were known.)

It is an astonishing fact, indeed, that the collective unconscious seems to be in contact with nearly everything.

There is of course no empirical evidence for such a generalization, but plenty of it for its indefinite extension.

The sententia, therefore : animam Christi nihil ignoravisse etc. is not contradicted by psychological experience.

Rebus sic stantibus, Christ as the self can be said ab initio cognovisse omnia etc.

I should say that Christ knew his shadow-Satan-whom he cut off from himself right in the beginning of his career.

The self is a unit, consisting however of two, i.e., of opposites, otherwise it would not

be a totality. Christ has consciously divorced himself from his shadow.

Inasmuch as he is divine, he is the self, yet only its white half.

Inasmuch as he is human, he has never lost his shadow completely, but seems to have been conscious of it.

How could he say otherwise: “Do not call me good . . . ” ?

It is also reasonable to believe that as a human he was not wholly conscious of it, and inasmuch as he was unconscious he projected it indubitably.

The split through his self made him as a human being as good as possible, although he was unable to reach the degree of perfection his white self already possessed.

The Catholic doctrine cannot but declare that Christ even as a human being knew everything.

This is the logical consequence of the perfect union of the duae naturae.

Christ as understood by the Church is to me a spiritual, i.e., mythological being; even his humanity is divine as it is generated by the celestial Father and exempt from original sin.

When I speak of him as a human being, I mean its few traces we can gather from the gospels.

It is not enough for the reconstruction of an empirical character.

Moreover even if we could reconstruct an individual personality, it would not fulfil the role of redeemer and Godman who is identical with the “all-knowing” self.

Since the individual human being is characterized by a selection of tendencies and qualities, it is a specification and not a wholeness, i.e., it cannot be individual without incompleteness and restriction, whereas the Christ of the doctrine is perfect, complete, whole and therefore not individual at all, but a collective mythologem, viz. an archetype.

He is far more divine than human and far more universal than individual.

Concerning the omniscience it is important to know that Adam already was equipped with supernatural knowledge according to Jewish and Christian tradition, 6 all the more so Christ.

I think that the great split in those days was by no means a mistake but a very important collective fact of synchronistic correspondence with the then new aeon of Pisces.

Archetypes, in spite of their conservative nature, are not static but in a continuous dramatic flux.

Thus the self as a monad or continuous unit would be dead.

But it lives inasmuch as it splits and unites again.

There is no energy without opposites!

All conservatives and institutionalists are Pharisees, if you apply this name without prejudice.

Thus it was to be expected that just the better part of Jewry would be hurt most by the revelation of an exclusively good God and loving Father.

This novelty emphasized with disagreeable clearness that the Yahweh hitherto worshipped had some additional, less decorous propensities.

For obvious reasons the orthodox Pharisees could not defend their creed by insisting on the bad qualities of their God.

Christ with his teaching of an exclusively good God must have been most awkward for them.

They probably believed him to be hypocritical, since this was his main objection against them.

One gets that way when one has to hold on to something which once has been good and had meant considerable progress or improvement at the time.

It was an enormous step forward when Yahweh revealed himself as a jealous God, letting his chosen people feel that he was after them with blessings and with punishments, and that God's goal was man.

Not knowing better, they cheated him by obeying his Law literally.

But as Job discovered Yahweh's primitive amorality, God found out about the trick of observing the Law and swallowing camels.

The old popes and bishops succeeded in getting so much heathendom, barbarism and real evil out of the Church that it became much better than some centuries before : there were no Alexander VI, no auto-da-tes, no thumbscrews and racks any more, so that the compensatory drastic virtues (asceticism etc.) lost their meaning to a certain extent.

The great split, having been a merely spiritual fact for a long time, has at last got into the world, as a rule in its coarsest and east recognizable form, viz. as the iron curtain, the completion of the second Fish.

Now a new synthesis must begin. But how can absolute evil be connected and identified with absolute good?

It seems to be impossible.

"When Christ withstood Satan's temptation, that was the fatal moment when the shadow was cut off.

Yet it had to be cut off in order to enable man to become morally conscious.

If the moral opposites could be united at all, they would be suspended altogether and there could be no morality at all.

That is certainly not what synthesis aims at.

In such a case of irreconcilability the opposites are united by a neutral or ambivalent bridge, a symbol expressing either side in such a way that they can function together.

This symbol is the cross as interpreted of old, viz. as the tree of life or simply as the tree to which Christ is inescapably affixed.

This particular feature points to the compensatory significance of the tree : the tree symbolizes that entity from which Christ had been separated and with which he ought to be connected again to make his life or his being complete.

In other words, the Crucifixus is the symbol uniting the absolute moral opposites.

Christ represents the light; the tree, the darkness; he the son, it the mother. Both are androgynous (tree = phallus).

Christ is so much identical with the cross that both terms have become almost interchangeable in ecclesiastical language (f.i. “redeemed through Christ or through the cross” etc.).

The tree brings back all that has been lost through Christ’s extreme spiritualization, namely the elements of nature.

Through its branches and leaves the tree gathers the powers of light and air, and through its roots those of the earth and the water.

Christ was suffering on account of his split and he recovers his perfect life at Easter, when he is buried again in the womb of the virginal mother. (represented also in the myth of Attis by the tree, to which an image of Attis was nailed, then cut down and carried into the cave of the mother Kybele the Nativity Church of Bethlehem is erected over an Attis sanctuary!)

This mythical complex seems to represent a further development of the old drama, existence becoming real through reflection in consciousness; Job’s tragedy.

But now it is the problem of dealing with the results of conscious discrimination.

The first attempt is moral appreciation and decision for the Good.

Although this decision is indispensable, it is not too good in the long run.

You must not get stuck with it, otherwise you grow out of life and die slowly.

Then the one-sided emphasis on the Good becomes doubtful, but there is apparently no

possibility of reconciling Good and Evil.

That is where we are now. The symbolic history of the Christ's life shows, as the essential teleological tendency, the crucifixion, viz. the union of Christ with the symbol of the tree.

It is no longer a matter of an impossible reconciliation of Good and Evil, but of man with his vegetative (= unconscious) life. In the case of the Christian symbol the tree however is dead and man upon the Cross is going to die, i.e., the solution of the problem takes place after death.

That is so as far as Christian truth goes.

But it is possible that the Christian symbolism expresses man's mental condition in the aeon of Pisces, as the ram and the bull gods do for the ages of Aries and Taurus.

In this case the post-mortal solution would be symbolic of an entirely new psychological status, viz. that of Aquarius, which is certainly a oneness, presumably that of the Anthropos, the realization of Christ's allusion : "Dii estis."

This is a formidable secret and difficult to understand, because it means that man will be essentially God and God man.

The signs pointing in this direction consist in the fact that the cosmic power of self-destruction is given into the hands of man and that man inherits the dual nature of the Father.

He will [mis] understand it and he will be tempted to ruin the universal life of the earth by radioactivity.

Materialism and atheism, the negation of God, are indirect means to attain this goal.

Through the negation of God one becomes deified, i .e., god-almighty-like, and then one knows what is good for mankind.

That is how destruction begins .

The intellectual schoolmasters in the Kremlin are a classic example.

The danger of following the same path is very great indeed. It begins with the lie, i.e., the projection of the shadow.

There is need of people knowing about their shadow, because there must be somebody who does not project.

They ought to be in a visible position where they would be expected to project and unexpectedly they do not project!

They can thus set a visible example which would not be seen if they were invisible.

There is certainly Pharisaism, law consciousness, power drive, sex obsession, and the

wrong kind of formalism in the Church.

But these things are symptoms that the old showy and easily understandable ways and methods have lost their significance and should be slowly replaced by more meaningful principles.

This indeed means trouble with the Christian vices.

Since you cannot overthrow a whole world because it harbours also some evil, it will be a more individual or “local” fight with what you rightly call avidya.

As “tout passe,” even theological books are not true forever, and even if they expect to be believed one has to tell them in a loving and fatherly way that they make some mistakes .

A true and honest introverted thinking is a grace and possesses for at least a time divine authority, particularly if it is modest, simple and straight.

The people who write such books are not the voice of God.

They are only human.

It is true that the right kind of thinking isolates oneself.

But did you become a monk for the sake of congenial society? Or do you assume that it isolates only a theologian?

It has done the same to me and will do so to everybody that is blessed with it.

That is the reason why there are compensatory functions.

The introverted thinker is very much in need of a developed feeling, i .e., of a less autoerotic, sentimental, melodramatic and emotional relatedness to people and things .

The compensation will be a hell of a conflict to begin with, but later on, by understanding what nirdvandva means, they become the pillars at the gate of the transcendent function, i.e., the transitus to the self.

We should recognize that life is a transitus. There is an old covered bridge near Schmerikon with an inscription : “Alles ist Uebergang.”

Even the Church and her sententiae are only alive inasmuch as they change.

All old truths want a new interpretation, so that they can live on in a new form.

They can’t be substituted or replaced by something else without losing their functional value altogether.

The Church certainly expects of you that you assimilate its doctrine.

But in assimilating it, you change it imperceptibly and sometimes even noticeably.

Introverted thinking is aware of such subtle alterations, while other minds swallow them wholesale.

If you try to be literal about the doctrine, you are putting yourself aside until there is nobody left that would represent it but corpses .

If, on the other hand, you truly assimilate the doctrine, you will alter it creatively by your individual understanding and thus give life to it.

The life of most ideas consists in their controversial nature, i.e., you can disagree with them even if you recognize their importance for a majority.

If you fully agreed with them you could replace yourself j just as well by a gramophone record.

Moreover, if you don't disagree, you are no good as a directeur de conscience, since there are many other people suffering from the same difficulty and being badly in need of your understanding.

I appreciate the particular moral problem you are confronted with.

But I should rather try to understand why you were put into your actual situation of profound conflict before you think it is a fundamental mistake.

I remember vividly your charta geomantica that depicts so drastically the way you became a monk.

I admit there are people with the peculiar gift of getting inevitably and always into the wrong place.

With such people nothing can be done except get them out of the wrong hole into another equally dubious one.

But if I find an intelligent man in an apparently wrong situation, I am inclined to think that it makes sense somehow.

There may be some work for him to do.

Much work is needed where much has gone wrong or where much should be improved.

That is one of the reasons why the Church attracts quite a number of intelligent and responsible men in the secret (or unconscious?) hope that they will be strong enough to carry its meaning and not its words into the future.

The old trick of law obedience is still going strong, but the original Christian teaching is a reminder.

The man who allows the institution to swallow him is not a good servant.

It is quite understandable that the ecclesiastical authorities must protect the Church against subversive influences.

But it would be sabotage if this principle were carried to the extreme, because it would kill the attempts at improvement also.

The Church is a “Durchgang” [passage] and bridge between representatives of higher and lower consciousness and as such she quite definitely makes sense.

Since the world is largely sub principatu diaboli, it is unavoidable that there is just as much evil in the Church as everywhere else, and as everywhere else you have got to be careful.

What would you do if you were a bank-clerk or a medical assistant at a big clinic?

You are always and everywhere in a moral conflict unless you are blissfully unconscious.

I think it is not only honest but even highly moral and altruistic to be what one professes to be as completely as possible, with the full consciousness that you are making this effort for the weak and the unintelligent who cannot live without a reliable support.

He is a good physician who does not bother the patient with his own doubts and feelings of inferiority.

Even if he knows little or is quite inefficient the right persona medici might carry the day if seriously and truly performed for the patient.

The grace of God may step in when you don’t lose your head in a clearly desperate situation .

If it has been done, even with a lie, in favour of the patient, it has been well done, and you are justified, although you never get out of the awkward feeling that you are a dubious number.

I wonder whether there is any true servant of God who can rid himself of this profound insecurity balancing his obvious rightness.

I cannot forget that crazy old Negro Mammy who told me : “God is working in me like a clock-funny and serious.”

By “clock” seems to be meant something precise and regular, even monotonous; by “funny and serious” compensating irrational events and aspects-a humorous seriousness expressing the playful and formidable nature of fateful experiences.

If I find myself in a critical or doubtful situation, I always ask myself whether there is not something in it, explaining the need of my presence, before I make a plan of how to escape.

If I should find nothing hopeful or meaningful in it, I think I would not hesitate to j ump out of it as quick as possible.

Well, I may be all wrong, but the fact that you find yourself in the Church does not impress me as being wholly nonsensical.

Of course huge sacrifices are expected of you, but I wonder whether there is any vocation or any kind of meaningful life that does not demand sacrifices of a sort.

There is no place where those striving after consciousness could find absolute safety.

Doubt and insecurity are indispensable components of a complete life. Only those who can lose this life really, can gain it.

A “complete” life does not consist in a theoretical completeness, but in the fact that one accepts, without reservation, the particular fatal tissue in which one finds oneself embedded, and that one tries to make sense of it or to create a cosmos from the chaotic mess into which one is born.

If one lives properly and completely, time and again one will be confronted with a situation of which one will say: “This is too much. I cannot bear it any more.”

Then the question must be answered: “Can one really not bear it?”

Fiem non esse caecum sensum religionis e latebris subconscientiae erump entem, etc., indeed not!

Fides in its ecclesiastical meaning is a construction expressed by the wholly artificial credo, but no -spontaneous product of the unconscious .

You can swear to it in all innocence, as well as I could, if asked.

Also you can teach, if asked, the solid doctrine of St. Thomas Aquinas, as I could if I knew it.

You can and will and must criticize it, yet with a certain discrimination, as there are people incapable of understanding your argument.

Quieta movere is not necessarily a good principle.

Being an analyst, you know how little you can say, and sometimes it is quite enough when only the analyst knows.

Certain things transmit themselves by air when they are really needed.

I don’t share at all X.’s idea that one should not be so finicky about conscience.

It is definitely dishonest and-sorry-a bit too Catholic.

One must be finicky when it comes to a moral question, and what a question!

You are asked to decide whether you can deal with ambiguity, deception, “doublecrossing” and other damnable things for the love of your neighbour’s soul.

If it is a case of “the end justifying the means,” you had better buy a through ticket to hell.

It is a devilish hybris even to think that one could be in such an exalted position to decide about the means one is going to apply.

There is no such thing, not even in psychotherapy.

If you don’t want to go to the dogs morally, there is only one question, namely “Which is the necessity you find yourself burdened with when you take to heart your brother’s predicament?”

The question is how you are applied in the process of the cure, and not at all what the means are you could offer to buy yourself off.

It depends very much indeed upon the way you envisage your position with reference to the Church.

I should advocate an analytical attitude, which is permissible as well as honest, viz. take the Church as your ailing employer and your colleagues as the unconscious inmates of a hospital.

Is the LSD-drug mescalin? It has indeed very curious effectsvide Aldous Huxley!-of which I know far too little.

I don’t know either what its psychotherapeutic value with neurotic or psychotic patients is.

I only know there is no point in wishing to know more of the collective unconscious than one gets through dreams and intuition.

The more you know of it, the greater and heavier becomes your moral burden, because the unconscious contents transform themselves into your individual tasks and duties as soon as they begin to become conscious.

Do you want to increase loneliness and misunderstanding?

Do you want to find more and more complications and increasing responsibilities?

You get enough of it.

If I once could say that I had done everything I know I had to do, then perhaps I should realize a legitimate need to take mescalin.

But if I should take it now, I would not be sure at all that I had not taken it out of idle curiosity.

I should hate the thought that I had touched on the sphere where the paint is made that colours the world, where the light is created that makes shine the splendour of the dawn, the lines and shapes of all form, the sound that fills the orbit, the thought that illuminates the darkness of the void.

There are some poor impoverished creatures, perhaps, for whom mescalin would be a heaven-sent gift without a counter poison, but I am profoundly mistrustful of the “pure gifts of the Gods.”

You pay very dearly for them. Quid quid id est, timeo Danaos et dona ferentes.

This is not the point at all, to know of or about the unconscious, nor does the story end here; on the contrary it is how and where you begin the real quest.

If you are too unconscious it is a great relief to know a bit of the collective unconscious.

But it soon becomes dangerous to know more, because one does not learn at the same time how to balance it through a conscious equivalent.

That is the mistake Aldous Huxley makes: he does not know that he is in the role of the “Zauberlehrling,” who learned from his master how to call the ghosts but did not know how to get rid of them again:

Die ich rief, die Geister,

Werd ich nun nicht los/

It is really the mistake of our age.

We think it is enough to discover new things, but we don’t realize that knowing more demands a corresponding development of morality.

Radioactive clouds over Japan, Calcutta, and Saskatchewan point to progressive poisoning of the universal atmosphere.

I should indeed be obliged to you if you could let me see the material they get with LSD .

It is quite awful that the alienists have caught hold of a new poison to play with, without the faintest knowledge or feeling of responsibility.

It is j just as if a surgeon had never learned further than to cut open his patient’s belly and to leave things there.

When one gets to know unconscious contents one should know how to deal with them. I can only hope . that the doctors will feed themselves thoroughly with mescalin, the alkaloid of divine grace, so that they learn for themselves its marvellous effect.

You have not finished with the conscious side yet.

Why should you expect more from the unconscious?

For 35 years I have known enough of the collective unconscious and my whole effort is concentrated upon preparing the ways and means to deal with it.

Now to end this very long epistle I must say how much I have appreciated your confidence, frankness, courage and honesty.

This is so rare and so precious an event that it is a pleasure to answer at length. I hope you will find a way out to Switzerland.

The winter, though very cold, has dealt leniently with me.

Both my wife and myself are tired, though still active, but in a very restricted way.

I am spending the month of April in Bollingen procul negotiis and the worst weather we have known for years. 29 = away from work.

Cordially yours, C.G. Carl Jung, Letters Vol. II, Page 163-174

1. https://www.amazon.com/Letters-C-G-Jung-1951-1961/dp/0415051711/ref=sr_1_2?crid=F7U2H2461HJF&dchild=1&keywords=jung+letters+volume+2&qid=1607592074&sprefix=jung

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Marion Woodman and Pythia Peay - Jungian Analysis, Eating Disorders and the 'Great Work' (2022-04-12 03:49)

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[1]Marion Woodman and Pythia Peay - Jungian Analysis, Eating Disorders and the ’Great Work’

Jungian Analysis, Eating Disorders and the ’Great Work’

THE BLOG

Jungian Analysis, Eating Disorders and the ’Great Work’

The more you work with your dreams and unconscious, and honor it, the more you understand it. When you develop a relationship with your psyche, you begin to carry that energy into life and your relationships.

By

[2]Pythia Peay, Contributor

Pythia Peay is a journalist and author on the American psyche.

May. 21, 2010, 11:49 AM EDT

| **Updated** Nov. 17, 2011

This is first in a series of Interviews with contemporary Jungian analysts

At the age of 81, with over 500,000 books in print, Marion Woodman is a wise elder in the field of Jungian psychology. As a leader in women's psychology and spirituality, and a pioneer in body and dream work, she has had a powerful effect on the inner lives of many, including my own. Woodman was among the first to apply Jungian concepts to eating disorders, and to link addiction to the neglect of the "feminine" in contemporary culture.

Woodman's path to becoming a Jungian analyst took a circuitous route. As a high school English teacher in Canada in 1968, she became restless for a "new frame" of meaning. Traveling to India, she sought, but failed to find, a spiritual teacher. Then, while on sabbatical in England, a friend referred her to 78-year-old Jungian analyst E. A. Bennett. The encounter, she said, "changed me completely." Taking a leave of absence from teaching, Woodman enrolled at Zurich's C.G. Jung Institute, and embarked on her journey to become an analyst.

I spoke with her recently at her home in Ontario, where she lives with her husband, Dr. Ross Woodman, a professor of English.

Pythia: What is the difference between Jungian analysis and a more conventional psychological approach?

Marion : The Jungian approach speaks to the soul. In a Jungian analysis you are trying to know who you really are through opening to the unconscious and working with your dreams. The more you work with your dreams and your unconscious, and honor it, the more you understand it and it understands you. When you develop a relationship with your psyche this way, you begin to carry that energy into life and your relationships.

Pythia: Your unique contribution to Jung's work has been to examine the symbolic meaning in eating disorders. You even say that these addictions are purposeful. Can you say more about this?

Marion: I love working with addicts, because I used to be one myself (Woodman suffered from anorexia at one time). I tend to be a high-spirited creature; I'd go on a diet and starve, and then I'd gorge. Through Jungian analysis, I began to realize that an addiction is a symptom of something much deeper. The addict gets focused on the physical object – such as a chocolate cake – and doesn't see that the longing for sweets is really a yearning for love or sweetness. So instead of eating a whole chocolate cake, the addict could ask: "How could I have that sweetness without eating cake? What can I feed my soul instead of my body? I'm hungry, but am I hungry for sugar or for love?" An addict could also try to feed her soul through listening to a magnificent piece of music, taking a walk, or even going to a movie that feeds the imagination. This awareness brings out the deeper level of meaning within our addictions.

Pythia: You have said that to bring feminine values into our culture is the "Great Work." But what exactly is "the feminine"

Marion: I would say fundamentally that it's the love of nature, and a belief in the body as a part of nature as we see it outside in the woods or rivers. The feminine takes time for spontaneity and slow time, honors inner reality, and gives values to feelings without brutally repressing them as "sissy" or meaningless. Those living the feminine way choose to do something because it's of genuine worth, and because they love it, and can therefore put their energy into something honestly. Whether a man or a woman, they're guided by the question:

Is this of value to me personally? Is this worth putting my energy and effort into it? Is this who I really am? This path is different from hammering through something, even though one's heart isn't in it. But living from the heart in this culture takes courage.

Pythia: Archetypal imagery is central to Jung's work. This is displayed in the paintings from his inner journey that are in his private journal, the "Red Book." What are your feelings on the publication of this work?

Marion: It's magnificent to be able to share the inner world of the man who realized the power of images. Without imagery and imagination, the world is dry. Once we get used to listening to our dreams, our whole body responds like a musical instrument. Images are pictures of the soul and can be used to bridge psyche and the body – the whole body can be integrated through working with them.

Pythia: Can you give me an example of a healing image from one of your own dreams?

Marion: I've been very ill recently. At the lowest point I had a dream that a raven with a huge beak flew in through my window. It landed on my stomach and started to tear the skin off. The raven was trying to rip the illness out with its sharp beak. Sometimes, I have to confess, I've had that attitude toward my body: you *will* be thin, or you *will* be well. In the dream I realized that as long as I was hostile to the raven, I was going to be really sick – but by befriending it I had an ally. So (in the dream) I spoke to it gently and tried to calm it down, and it lost its hysteria. Through this dream I realized that I had to bring love and concentration to that part of my body – and that's why I'm still sitting here in this chair today.

[3] Pythia Peay, Contributor

Pythia Peay is a journalist and author on the American psyche.

1. https://www.huffpost.com/entry/jungian-analysis-eating-d_b_578890
2. https://www.huffpost.com/author/pythia-peay
3. https://www.huffpost.com/author/pythia-peay

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quantumpreceptor (2022-04-13 01:03:08)
Thank you for this wonderful message of hope for our friends with eating disorders. The meaning and you say of presenting it is simply beautiful. When we begin to see this inner world as beautiful and loving the out world begins to mirror this truth. QP

Carl Jung: The ka is probably a descendant of the placenta. (2022-04-12 04:19)

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Michael Ogier
The purpose of nearly all rebirth rites is to unite the above with the below...
Carl Jung, Letters Vol. I, Pages 259-261

To Johanna Michaelis

Dear Frau Michaelis, 20 January 1939

Your questions are not easy to answer.

Your conjecture that ancient Egyptian psychology was somehow fundamentally different from ours is probably right.

Those millennia had indeed quite different problems.

On one side a torpid impersonal unconsciousness reigned, on the other a revealed consciousness, or a consciousness inspired from within and hence derived directly from the gods, personified in Pharaoh.

He was the self and the individual of the people.

The spirit still came from above.

The tension between above and below [In Ancient Egypt] was undoubtedly extreme, hence the opposites could be held together only by means of equally rigid forms.

The “duality” of the ruler is based on the primitive belief that the placenta is the brother of the new-born child, which as such often accompanies him throughout life in ghostly fashion, since it dies early and is ceremonially buried.

You can find detailed descriptions of this in Levy-Bruhl’s Le Surnaturel et la nature dans la mentalite primitive.

The ka is probably a descendant of the placenta.

White and red are sacred colours in India too, for instance the temple walls are painted with white and red stripes.

What they mean is not clear to me.

Your interpretation as light and blood is extremely probable but one should have historical proofs.

The tension between above and below in ancient Egypt is in my opinion the real source of the Near Eastern saviour figures, whose patriarch is Osiris.

He is also the source of the idea of an individual (immortal) soul. (“The Osiris of N. N.”)

The purpose of nearly all rebirth rites is to unite the above with the below.

The baptism in the Jordan is an eloquent example: water below, Holy Ghost above.

On the primitive level the totemistic rite of renewal is always a reversion to the half animal, half human condition of prehistoric times.

Hence the frequent use of animal skins and other animal attributes.

Evidence of this may be found in the cave paintings discovered in the south of France.

Among these customs we must also reckon the demotion of high to low.

In Christianity the washing of the disciples' feet, in ancient Egypt the birth from an animal's skin.

Hence twice a year in India, even today, the Maharajah of Travancore, with torso bared and bare feet, must accompany the god to the bathing place with his whole court.

As a further parallel there are the Shrovetide customs of the medieval Church, when the youngest lay brother took the abbot's seat and was waited upon by the older monks.

Modern student initiations!

Also the ritual mockery of sacred customs, the Fools' Mass in medieval monasteries.

Among the Pueblo Indians the "delight makers" (see The Delight Makers by Adolf F. Bandelier).

It is very probable that as long as seriously observed rites exist which unite the polar opposites the balance in the life of a people will be preserved.

Hence, in China, Tao rests upon the harmonious cooperation of heaven and earth.

But as you can see from the I Ching, heaven sometimes separates from the earth, thus producing a disorderly and unfavourable state of affairs.

There are very many parallels to these questions you have touched upon, particularly to the baptismal customs, but I cannot possibly mention them all.

As regards the four royal standards I would only remark that, if I remember rightly, a placenta was carried along with them.

There is a monograph on this, but unfortunately I cannot remember its title.

Yours sincerely,

C.G. Jung Carl Jung, Letters Vol. I, Pages 259-261

1. https://www.amazon.com/Letters-C-G-Jung-1906-1950/dp/0415094356/ref=sr_1_2?crid=3S20LJG1627JO&dchild=1&key

words=jung+letters+volume+1&qid=1607595649&sprefix=jun

Carl Jung: Nature wants me to be simply man. (2022-04-12 04:51)

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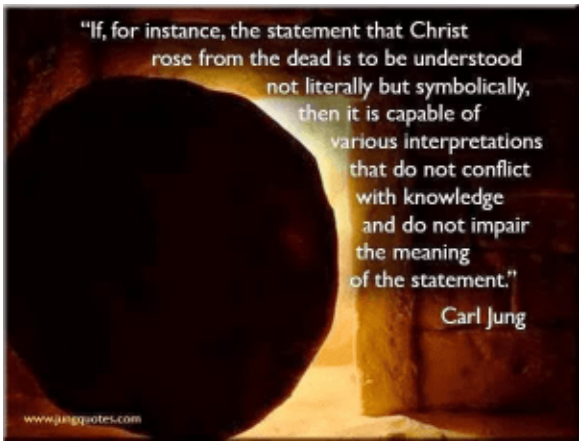

[1]C.G. Jung Speaking

What is important and meaningful to my life is that I shall live as fully as possible to fulfill the divine will within me.

This task gives me so much to do that I have no time or any other.

Let me point out that if we were all to live in that way we would need no armies, no police, no diplomacy, no politics, no banks.

We would have a meaningful life and not what we have now—madness.

What nature asks of the apple-tree is that it shall bring forth apples, and of the pear-tree that it shall bring forth pears.

Nature wants me to be simply man.

But a man conscious of what I am, and of what I am doing.

God seeks consciousness in man.

This is the truth of the birth and the resurrection of Christ within.

As more and more thinking men come to it, this is the spiritual rebirth of the world. Christ, the Logos—that is to say, the mind, the understanding, shining into the darkness.

Christ was a new truth about man.

Mankind has no existence. I exist, you exist.

But mankind is only a word.

Be what God means you to be; don't worry about mankind which doesn't exist, you are avoiding looking at what does exist—the self.

You are like a man who leans over his neighbor's fence and says to him: "Look, there is a weed.

And over there is an-I- other one.

And why don't you hoe the rows deeper? And I why don't you tie up your vines?"

And all the while, his own garden, behind him, is full of weeds. Carl Jung, C.G. Jung Speaking, Page 75

1. https://www.amazon.com/C-G-Jung-Speaking-C-G/dp/0691018715/ref=sr_1_1?crid=38AXRBMRGQL9C&dchild=1&keywords=jung+speaking&qid=1607593927&sprefix=jung+speak%2Caps

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gracefuladdict (2022-04-12 08:38:04)
Brilliant!!! Nice thank you for sharing ❤❤

Carl Jung: It seems a positive menace to the ego that its monarchy can be doubted.
(2022-04-13 04:01)

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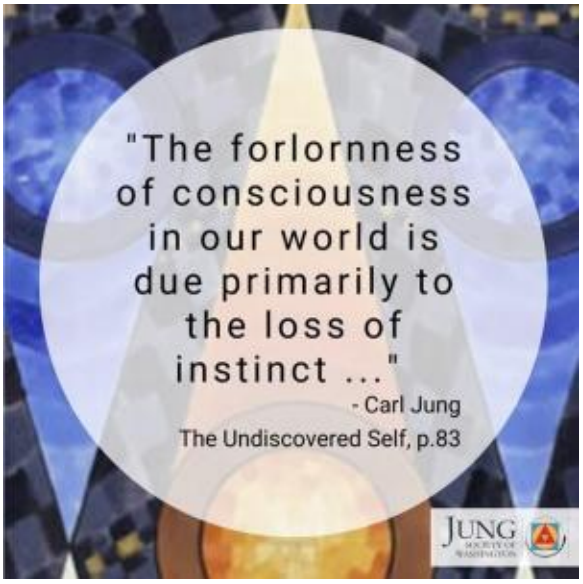
"The forlornness of consciousness in our world is due primarily to the loss of instinct ..."
- Carl Jung
The Undiscovered Self, p.83
JUNG

The forlornness of consciousness in our world is due primarily to the loss of instinct, and the reason for this lies in the development of the human mind over the past aeon.

The more power man had over nature, the more his knowledge and skill went to his head, and the deeper became his contempt for the merely natural and accidental, for that which is irrationally given – including the objective psyche, which is all that consciousness is not.

In contrast to the subjectivism of the conscious mind the unconscious is objective, manifesting itself mainly in the form of contrary feelings, fantasies, emotions, impulses and dreams, none of which one makes oneself but which come upon one objectively.

Even today psychology is still, for the most part, the science of conscious contents, measured as far as possible by collective standards.

The individual psyche has become a mere accident, a “random” phenomenon, while the unconscious, which can manifest itself only in the real, “irrationally given” human being, has been ignored altogether.

This was not the result of carelessness or of lack of knowledge, but of downright resistance to the mere possibility of there being a second psychic authority besides the ego.

It seems a positive menace to the ego that its monarchy can be doubted.

The religious person, on the other hand, is accustomed to the thought of not being sole master in his own house.

He believes that God, and not he himself, decides in the end.

But how many of us would dare to let the will of God decide, and which of us would not feel embarrassed if he had to say how far the decision came from God himself? Carl Jung,

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Carl Jung: Who knows the way to the eternally fruitful climes of the soul? (2022-04-13 04:28)

[paypal _donation _button border="5"]

Yet who today knows this?

Who knows the way to the eternally fruitful climes of the soul?

You seek the way through mere appearances, you study books and give ear to all kinds of opinion.

What good is all that? There is only one way and that is your way. Carl Jung, The Red Book, Page 231

Carl Jung: Instincts, however, are highly conservative and of extreme antiquity (2022-04-14 04:06)

[paypal _donation _button border="5"]

Chie Yoshii
Human knowledge consists essentially in the constant adaptation of the primordial patterns of ideas that were given us a priori...

[1]Undiscovered Self

Since the normal fantasies of a child are nothing other, at bottom, than the imagination born of the instinctive impulses, and may thus be regarded as preliminary exercises in the use of future conscious activities, it follows that the fantasies of the neurotic, even though pathologically altered and perhaps perverted by the regression of energy, contain a core of normal instinct, the hallmark of which is adaptedness.

A neurotic illness always implies an unadapted alteration and distortion of normal dynamisms and of the “imagination” proper to them.

Instincts, however, are highly conservative and of extreme antiquity as regards both their dynamism and their form.

Their form, when represented to the mind, appears as an image which expresses the nature of the instinctive impulse visually and concretely, like a picture.

If we could look into the psyche of the yucca moth,* for instance, we would find in it a pattern of ideas, of a numinous or fascinating character, which not only compel the moth to carry out its fertilizing activity on the yucca plant, but help it to “recognize” the total situation. Instinct is anything but a blind and indefinite impulse, since it proves to be attuned and adapted to a definite external situation.

This latter circumstance gives it its specific and irreducible form. Just as instinct is original and hereditary, so, too, its form is age-old, that is to say, archetypal.

It is even older and more conservative than the body's form.

These biological considerations naturally apply also to Homo sapiens, who still remains within the framework of general biology despite the possession of consciousness, will and reason.

The fact that our conscious activity is rooted in instinct and derives from it its dynamism as well as the basic features of its ideational forms has the same significance for human psychology as for all other members of the animal kingdom.

Human knowledge consists essentially in the constant adaptation of the primordial patterns of ideas that were given us a priori.

These need certain modifications, because, in their original form, they are suited to an archaic mode of life but not to the demands of a specifically differentiated environment.

If the flow of instinctive dynamism into our life is to be maintained, as is absolutely necessary for our existence, then it is imperative that we remold these archetypal forms into ideas which are adequate to the challenge of the present. Carl Jung, Undiscovered Self, Page 48-49

1. https://www.amazon.com/Undiscovered-Self-Dilemma-Individual-Society/dp/0451217322/ref=sr_1_2?crid=3C2XEJX82HR75&dchild=1&keywords=jung+undiscovered+self&qid=160

Carl Jung: But what is truth? (2022-04-14 04:18)

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Tamara Natalie Madden
Ideas spring from a source that is not contained within one man's personal life...
Carl Jung,
Modern Man in Search of a Soul,
Page 115

[1]Modern Man in Search of a Soul

It is true that widely accepted ideas are never the personal property of their so-called author; on the contrary, he is the bond-servant of his ideas.

Impressive ideas which are hailed as truths have something peculiar to themselves.

Although they come into being at a definite time, they are and have always been timeless; they arise from that realm of procreative, psychic life out of which the ephemeral mind of the single human being grows like a plant that blossoms, bears fruit and seed, and then withers and dies.

Ideas spring from a source that is not contained within one man’s personal life.

We do not create them; they create us.

To be sure, when we deal in ideas we inevitably make a confession, for they bring to the light of day not only the best that in us lies, but our worst insufficiencies and personal shortcomings as well.

This is especially the case with ideas about psychology.

Whence should they come except from the most subjective side of life?

Can experience with the objective world save us from subjective prejudgments?

Is not every experience, even in the best of circumstances, to a large extent subjective interpretation?

On the other hand, the subject also is an objective fact, a piece of the world.

What issues from it comes, after all, from the universal soil, just as the rarest and strangest organism is none the less supported and nourished by the earth which we all share in common.

It is precisely the most subjective ideas which, being closest to nature and to the living being, deserve to be called the truest.

But what is truth? Carl Jung, Modern Man in Search of a Soul, Page 115-116

1. https://www.amazon.com/Modern-Search-Soul-Carl-Jung/dp/0156612062/ref=sr_1_1?crid=3VOQK5HJ4C0FM&dchild=1&keywords=jung+modern+man+in+search+of+a+soul&qid=160759

Carl Jung Never Said... (2022-04-15 04:40)

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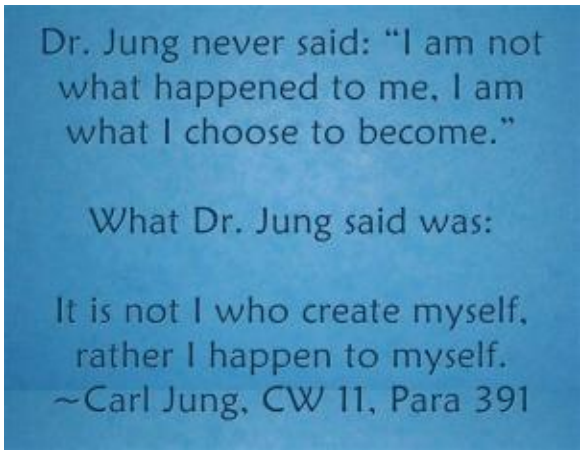
Dr. Jung never said: "I am not what happened to me, I am what I choose to become."
What Dr. Jung said was:
It is not I who create myself, rather I happen to myself.
~Carl Jung, CW 11, Para 391

Carl Jung never said: "There is no coming to consciousness without pain. People will do anything, no matter how absurd, in order to avoid facing their own Soul. One does not become enlightened by imagining figures of light, but by making the darkness conscious."

What Dr. Jung said in three separate and unrelated statements was:

Seldom, or perhaps never, does a marriage develop into an individual relationship smoothly and without crises; there is no coming to consciousness without pain. Carl Jung, Contributions to Analytical Psychology, P. 193

People will do anything, no matter how absurd, in order to avoid facing their own souls. They will practise Indian yoga and all its exercises, observe a strict regimen of diet, learn theosophy by heart, or mechanically repeat mystic texts from the literature of the whole world—all because they cannot get on with themselves and have not the slightest faith that anything useful could ever come out of their own souls. Carl Jung, CW 12, Page 99

One does not become enlightened by imagining figures of light, but by making the darkness conscious. The latter procedure, however, is disagreeable and therefore not popular. Carl Jung, CW 13, Para 335

Dr. Jung never said: "I am not what happened to me, I am what I choose to become."

What Dr. Jung said was:

It is not I who create myself, rather I happen to myself. Carl Jung, CW 11, Para 391

Dr. Jung never said: Shame is a Soul Eating Emotion.

Dr. Jung never said Thinking is difficult, that's why most people judge.

Dr. Jung did say: Thinking is difficult, therefore let the herd pronounce judgment! Carl Jung, CW 10, Page 344, Para 652.

Carl Jung: Happily the cloud of sleeplessness has lifted recently. **(2022-04-15 04:58)**

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I don't want to prescribe a way to other people...

Carl Jung, Letters Vol. 1, Pages 490-493

When I said that the Protestant has to digest his sins alone, I really meant: he must carry them, because how can God take him with his sins if he does not carry them?

if he has been relieved from the weight of his burden?

Concerning "barracks" you are quite right; they mean submission and discipline, of which I could tell you a very long story indeed.

Whoever has clearly understood what it means : Qui fide lis est in minimo/ is overwhelmed with the dire necessity of submission and discipline of a subtler kind than the regula S. Benedicti.

I don’t want to prescribe a way to other people, because I know that my way has been prescribed to me by a hand far above my reach.

I know it all sounds so damned grand. I am sorry that it does, but I don’t mean it. It is grand, and I am only trying to be a decent tool and don’t feel grand at all .

Happily the cloud of sleeplessness has lifted recently.

My brain had been too active.

My paper about the ’Ix8iir:o1 has disturbed the tranquillity of my mind in its deepest layers, as you can imagine.

In a Catholic Journal (published by Routledge and Sons) a somebody "condemns" my Essays on Cont. Hist. because my attitude to religion and to rational philosophy is, as he says, "ambiguous."

0 sancta simplicitas! Carl Jung, Letters Vol. I, Page 492-493

Carl Jung: The multitude of air demons are not devilish per se, but are nature beings.
(2022-04-16 04:07)

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Pre-Christian Nature Beings had a wonderful description, "damp, fiery, cold spirit".
The spirit is damp in as far as it is soul; the soul in the ancient sense of the word, was exquisitely moist, a damp cool breath. It is fiery as the highest spirit in its perfect flowering. When the soul is in its highest condition, it is hot and dry, as Heraclitus said. But this spirit is also cold, it belongs in the cool darkness as well, in the darkness of the abyss. It unites all opposites and encompasses the whole cosmos in its height and depth. C.G. Jung, ETH, v.5, p.40-41

[1]ETH Lectures

Secret address "Hail, whole structure of the spirit of air ; hail, spirit, which penetrates from heaven to the earth, and from the earth, that lies in the central space of the universe, to the boundaries of the abyss; hail, :spirit, that enters into me, and seizes me, and leaves me according to the will of God in goodness; hail, beginning and end of immovable nature; hail, rotation of the elements full of unwearyingly service ; hail, service of the sun beam, illumination of the world; hail, changeable gleaming sphere of the moon shining by night ; hail, spirits of all the daemons of the air; hail, ye, to whom greeting is brought in glorification, brethren and sisters, devout men and women !

Oh great, greatest, spherical, incomprehensible image of the world ! Heavenly (spirit) which art in heaven; ethereal wind formed, light-formed, darkness-formed, gleaming as a star, damp-fiery cold spirit: I praise thee, thou God of gods, thou who hast ordered the worlds, who hast gathered the deep together on the invisible support of its firm foundation, who hast separated heaven and earth and who hast veiled heaven with golden, eternal wings but hast founded the earth on eternal supports, who hast hung the ether high above the earth, who

hast scattered the air by a self moving wind, who hast laid the water round about, who dost lead up the flashes of lightning, who dost thunder, who dost lighten, who dost rain, who dost shake, who dost beget living beings, God of aeons, great art thou, Lord, God, ruler of the universe."

This beautiful prayer contains ideas which w e find also in the writings of St. Paul.

I would draw your attention to the fact, that the whole world is understood here as the structure of the spirit of air, which penetrates everything.

That is Pneuma in the original sense, it is the all-penetrating, wind-resembling, breath resembling Pneuma, which pervades the whole prayer. It is a corpus subtile, a subtle body, and also the Hyle, finest Hyle, but substantially identical with matter.

This is no materialism, for materialism only began to exist after the beginning of the Christian era, when matter really became matter.

Originally it was a mystical conception, a spirit of the world or something of that kind.

The spirit of air, addressed in this prayer, became the devil in the earliest days of Christianity.

We read in St. Paul, for instance, of "the prince of the power of the air."

He is not the Pneuma here but the Archon. In another passages St. Paul says to the Christians :

"Put on the whole armour of God, that ye may b e able to stand against the whiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places."

These are the pneumatika, that is psychic or spiritual beings, regarded by St. Paul as the essence of evil, though they are in "high places", that is, they are also in the heavenly world.

This is the spirit which was glorified in the ancient pagan world, as the sum total of the highest god.

The multitude of air demons are not devilish per se, but are nature beings.

These were condemned by Christianity, as early as St. Paul:

"The prince of the power of the air that now worketh in the children of disobedience", but this prince was not originally the spirit of evil or of sinfulness. Yet there are some peculiar hints in this prayer, the author says of the spirit of air "that it leaves me according to the will of God in goodness".

It is kind enough to leave me, presumably therefore if it stayed it might do me harm so it is evidently capable of evil.

This is a hint, that, even in their original form as nature beings, these demons were not always favourable, but had a somewhat ambiguous quality.

Therefore we have the wonderful description:" damp, fiery, cold spirit" .

It is damp in as far as it is soul; the soul in the ancient sense of the word, was exquisitely moist, a damp, cool breath.

It is fiery as the highest spirit in its perfect flowering; and when the soul is in its highest condition, it is hot and dry, as Heraclitus said.

But this spirit is also cold, it belongs in the cool darkness as well, in the darkness of the abyss.

It is a spiritual being, which unites all opposites and encompasses the whole cosmos in its height and depth, including the moral opposites.

This is naturally a point of view which would be extremely difficult for any Christian dogmatic creed to swallow, so i t was thought more prudent to throw away this spirit as scrap iron, and to declare it to be the devil.

But the whole of the beautiful relation of man to nature in antiquity, that really valuable religious feeling for nature, was lost with this declaration.

"People go out " says St. Augustine "to admire the mountains . . . . and lose themselves (on that account],"

That is perfectly true, the man of that time was lost in the contemplation of the fascinating Hyle, and did lose himself on that account. Carl Jung, ETH Lecture IV, Pages 38-41

1. https://philemonfoundation.org/current-projects/eth-lectures/

Carl Jung: The Ouroboros has been said to have a meaning of infinity or wholeness.
(2022-04-16 04:31)

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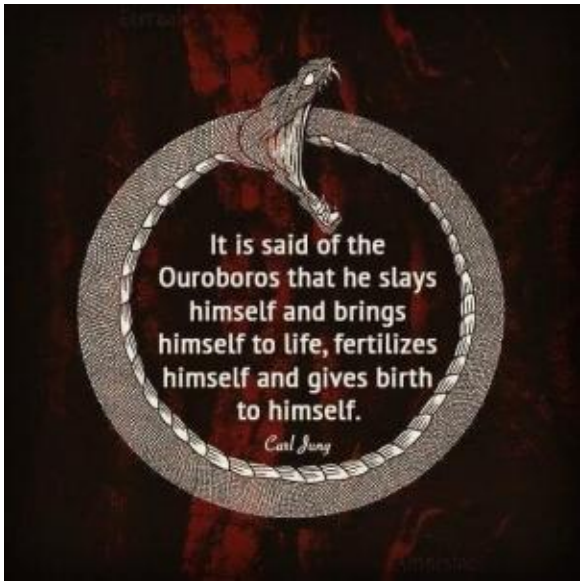

[1]Mysterium Coniunctionis

The alchemists, who in their own way knew more about the nature of the individuation process than we moderns do, expressed this paradox through the symbol of the Ouroboros, the snake that eats its own tail.

The Ouroboros has been said to have a meaning of infinity or wholeness.

In the age-old image of the Ouroboros lies the thought of devouring oneself and turning oneself into a circulatory process, for it was clear to the more astute alchemists that the prima materia of the art was man himself.

The Ouroboros is a dramatic symbol for the integration and assimilation of the opposite, i.e. of the shadow.

This ‘feed-back’ process is at the same time a symbol of immortality, since it is said of the Ouroboros that he slays himself and brings himself to life, fertilizes himself and gives birth to himself.

He symbolizes the One, who proceeds from the clash of opposites, and he therefore constitutes the secret of the prima materia which [...] unquestionably stems from man’s unconscious. Carl Jung, CW 14, Para 513

1. https://www.amazon.com/Mysterium-Coniunctionis-Collected-Works-Vol-14/dp/0691018162/ref=sr_1_1?crid=1DMFDWNTYFXFI&dchild=1&keywords=jung+vol+14&qid=1607600084&s

Carl Jung: I had absorbed the life of both of my friends; a green tree grew from the ruins of the temple. **(2022-04-17 04:35)**

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But I was no longer the man I had been, for a strange being grew through me. This was a laughing being of the forest, a leaf green daimon, a forest goblin and prankster, who lived alone in the forest and was itself a greening tree. -Carl Jung

[1]Red Book

But I was no longer the man I had been, for a strange being grew through me.

This was a laughing being of the forest, a leaf green daimon, a forest goblin and prankster, who lived alone in the forest and was itself a greening tree being, who loved nothing but greening and growing, who was neither disposed nor indisposed toward men, full of mood nd chance, obeying an invisible law and greening and wilting with the trees, neither beautiful nor ugly, neither good nor bad, merely living, primordially old and yet completely young, naked and yet naturally clothed, not man but nature, frightened, laughable, powerful, childish, weak, deceiving and deceived, utterly inconstant and superficial, and yet reaching deep down, down to the kernel of the world.

I had absorbed the life of both of my friends; a green tree grew from the ruins of the temple.

They had not withstood life, but, seduced by life, had become their own monkey business.

They had got caught in the muck, and so they called the living a devil and traitor.

Because both of them believed in themselves and in their own goodness, each in his own way, they ultimately became mired in the natural and conclusive burial ground of all outlived ideals.

The most beautiful and the best, like the ugliest and the worst, end up someday in the most laughable place in the world, surrounded by fancy dress and led by fools, and go

horror-struck to the pit of filth. Carl Jung, The Red Book, Page 276

1. https://www.amazon.com/Red-Book-Readers-Philemon/dp/0393089088/ref=sr_1_1?crid=244NKGVYP3ERN&dchild=1&keywords=jung+red+book+readers+edition&qid=1607629163&spre

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Carl Jung on "Shaman" - Quotations (2022-04-17 04:53)

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Even the so-called highly scientific suggestion therapy employs the wares of the medicine-man and the exorcising shaman. And why not? The public is not much more advanced either and continues to expect miraculous cures from the doctor. And indeed, we must rate those doctors wise worldly-wise in every sense—who know how to surround themselves with the aura of a medicine-man. They have not only the biggest practices but also get the best results. This is because, apart from the neuroses, countless physical illnesses are tainted and complicated with psychic material to an unsuspected degree. The medical exorcist betrays by his whole demeanour his full appreciation of that psychic component when he gives the patient the opportunity of fixing his faith firmly on the mysterious personality of the doctor. In this way he wins the sick man’s mind, which from then on helps him to restore his body to health. The cure works best when the doctor himself believes in his own formulae, otherwise he may be overcome by scientific doubt and so lose the proper convincing tone. Carl Jung, CW 4, Para 578

Since all mythical figures correspond to inner psychic experience and originally sprang from them, it is not surprising to find certain phenomena in the field of parapsychology which remind us of the trickster .... His universality is co-extensive, so to speak, with that of shamanism, to which the whole phenomenology of spiritualism belongs. There is something of the trickster in the character of the shaman and medicine-man, for he, too, often plays malicious jokes on people, only to fall victim in his turn to the vengeance of those whom he has injured. For this reason, his profession sometimes puts him in peril for his life. Besides that, the shamanistic techniques in themselves often cause the medicine-man a good deal of discomfort, if not actual pain. At all events, the "making of a medicine-man" involves, in many parts of the world, so much agony of body and soul that permanent psychic injuries may result. His "approximation to the savior" is an obvious consequence of this, in confirmation of the mythological truth that the wounded is the agent of healing, and

that the sufferer takes away suffering. Carl Jung, CW 9i, Para 457.

What is performed concretely on the sacrificial animal, and what the shaman believes to be actually happening to himself, appears, on a higher level, in the vision of Zosimos, as a psychic process in which a product of the unconscious, an homunculus, is cut up and transformed. By all the rules of dream interpretation, this is an aspect of the observing subject himself; that is to say, Zosimos sees himself as an homunculus, or rather the unconscious represents

him as such, as an incomplete, stunted, dwarfish creature ... and thus signifies the "hylical" man. Such a one is dark, and sunk in materiality. He is essentially unconscious and therefore in need of transformation and enlightenment. For this purpose his body must be taken apart and dissolved into its constituents, a process known in alchemy as divisio, separatio and solutio, and in later treatises as discrimination and self-knowledge. Carl Jung, CW 11, Page 272

The numinous experience of the individuation process is, on the archaic level, the prerogative of shamans and medicine men; later, of the physician, prophet, and priest; and finally, at the civilized stage, of philosophy and religion .... The shaman’s experience of sickness, torture, death, and regeneration implies, at a higher level, the idea of being made whole through sacrifice, of being changed by transubstantiation and exalted into a pneumatic man in a word, of apotheosis. Carl Jung, CW 11, Para 448.

Like all archetypal symbols, the symbol of the tree has undergone a development of meaning in the course of the centuries. It is far removed from the original meaning of the shamanistic tree, even though certain basic features prove to be unalterable. The psychoid form underlying any archetypal image retains its character at all stages of development, though empirically it is capable of endless variations. The outward form of the tree may change in the course of time, but the richness and vitality of a symbol are expressed more in its change of meaning. Carl Jung, CW 13, Para 350

In shamanism, much importance is attached to crystals, which play the part of ministering spirits. They come from the crystal throne of the supreme being or from the vault of the sky. They show what is going on in the world and what is happening to the souls of the sick, and they also give man the power to fly Carl Jung, CW 13 Para 132

The tree (or wonderful plant) also has its habitat on the mountains. Since the imagery of the Book of Enoch was often taken as a model, it should be mentioned that there the tree in the Western Land stood on a mountain. In the "Practica Mariae Prophetissae" the wonderful plant is described as "growing on hills." The Arabic treatise of Ostanes in the "Kitâb el Focul" says: "It is a tree that grows on the tops of mountains." The relation of tree to mountain is not accidental but is due to the original and widespread identity between them: both are used by the shaman for the purpose of his heavenly journey. Carl Jung, CW 13, Para 407

Our material is, however, fully in accord with the widespread, primitive shamanistic conceptions of the tree and the heavenly bride, who is a typical anima projection. She is the ayami (familiar, protective spirit) of the shaman ancestors. Her face is half black, half red. Sometimes she appears in the form of a winged tiger. Spitteler also likens the "Lady Soul" to a tiger. The tree represents the life of the shaman's heavenly bride and has a maternal significance. Among the Yakuts a tree with eight branches is the birthplace of the first man. He is suckled by a woman the top part of whose body grows out of the trunk. Carl Jung, CW 13, Para 460

The inverted tree plays a great role among the East Siberian shamans. Kagarow has published a photograph of one such tree, named Nakassä, from a specimen in the Leningrad Museum. The roots signify hairs, and on the trunk, near the roots, a face has been carved, showing that the tree represents a man. Presumably this is the shaman himself, or his greater personality. The shaman climbs the magic tree in order to find his true self in the upper world. Carl Jung, CW 13, Para 462

Eliade says in his excellent study of shamanism: "The Eskimo shaman feels the need for these ecstatic journeys because it is above all during trance that he becomes truly himself: the mystical experience is necessary to him as a constituent of his true personality." The ecstasy is often accompanied by a state in which the shaman is "possessed" by his familiars or guardian spirits. By means of this possession he acquires his "'mystical organs,' which in some sort constitute his true and complete spiritual personality" Carl Jung, CW 13, Para 462

This confirms the psychological inference that may be drawn from shamanistic symbol-

ism, namely that it is a projection of the individuation process. This inference, as we have seen, is true also of alchemy, and in modern fantasies of the tree it is evident that the authors of such pictures were trying to portray an inner process of development independent of their consciousness and will. The process usually consists in the union of two pairs of opposites, a lower (water, blackness, animal, snake, etc.) with an upper (bird, light, head, etc.), and a left (feminine) with a right (masculine). The union of opposites, which plays such a great and indeed decisive role in alchemy, is of equal significance in the psychic process initiated by the confrontation with the unconscious, so the occurrence of similar or even identical symbols is not surprising. Carl Jung, CW 13, Para 462

The former [natural] symbols are derived from the unconscious contents of the psyche, and they therefore represent an enormous number of variations on the basic archetypal motifs. In many cases, they can be traced back to their archaic roots, i.e., to ideas and images that we meet in the most ancient records and in primitive societies. In this respect, I should like to call the reader's attention to such books as Mircea Eliade's study of shamanism, where a great many illuminating examples may be found Carl Jung, CW 18, Para 578

It should be noted that music is a primitive means of putting people into a state of frenzy; one has only to think of the drumming at the dances of shamans and medicine-men, or of the flute-playing at the Dionysian orgies. Carl Jung, Letters Vol. II, Page 331.

As animals have no need to be taught their instinctive activities, so man also possesses primordial psychic patterns, and repeats them spontaneously, independently of any teaching. Inasmuch as man is conscious and capable of introspection, it is quite possible that he can perceive his instinctual patterns in the form of archetypal representations. As a matter of fact, these possess the expected degrees of universality (cf., the remarkable identity of shamanistic structures). Carl Jung, Letters Vol. II, Page 152

For example, both in Siberia and Australia the candidate for shamanism "is subjected to an operation by semi-divine beings or ancestors, in which his body is dismembered and his internal organs and bones are renewed." Barbara Hannah, Jung: His Life and His Work, Page 204

"The primitive magician, the medicine man or shaman is not only a sick man, he is above all, a sick man who has been cured, who has succeeded in curing himself." Mircea Eliade, Jung: His Life and His Work, Page 204

One of the greatest hindrances to understanding is the projection of the shaman—the

savior. Carl Jung, C.G. Jung Speaking: Interviews and Encounters, Pages 359-364

You Americans don’t know your own heritage. You know nothing about the American Indian!” -fired Maud Oakes with the determination to work with the Navaho shamans whose sand paintings she had read about in an anthropological study. Joseph Henderson, The Stone Speaks, Page x

The Marn Indians with whom I lived in Guatemala feel that every stone contains a spirit. On the summit of one of their holy mountains the shamans and prayer-makers worship a sacred stone in the form of a bird. Maud Oakes, The Stone Speaks, Page 27

For me Jupiter also represented Jung, Dr. L., and all medicine men and shamans who have insight into the veiled mysteries of Life. Maud Oakes, The Stone Speaks, Page 94

I remember a dream I had when I was living with the Mam Indians of Guatemala. I had been with them six months and was trying to establish a rapport with them and particularly with the shamans, the medicine men. Every night I prayed for help, and finally it came. It was night and I was in a sort of village square. On my right was a fountain with no water in it. A very old man approached me1 dressed in the Mam costume, and he said: “I want you to take the male lead in a play that I am going to present.” I said, “But how can I take the male lead when I am a woman?” He repeated What he had said. I looked down and saw I was dressed in a Mam Indian male costume, so I agreed. At that moment water began to rise upward in the fountain (source of the waters of life). Maud Oakes, The Stone Speaks, Page 79

As Mircea Eliade points out, the shaman himself does not heal; he mediates the healing confrontation of the patient with the divine powers. Marie Louise Von Franz, C.G. Jung: His Myth in Our Time, Page 66

"The shaman,” says Eliade, "is the great specialist in the human soul; he alone ’sees’ it, for he knows its ’form’ and its destiny." Mircea Eliade, C.G. Jung: His Myth in Our Time, Page 99

In civilized societies the priest is primarily the guardian of existing collective ritual and tradition; among primitive peoples, however, the figure of the shaman is characterized by individual experience of the world of spirits (which today we call the unconscious) and his main function is the healing of personal illnesses and disturbances in the life of the collective.

Marie Louise Von Franz, C.G. Jung: His Myth in Our Time, Page 99

When I once remarked to Jung that his psychological insights and his attitude to the unconscious seemed to me to be in many respects the same as those of the most archaic religions for example shamanism, or the religion of the Naskapi Indians who have neither priest nor ritual but who merely follow their dreams which they believe are sent by the "immortal great man in the heart" Jung answered with a laugh: "Well, that's nothing to be ashamed of. It is an honor!" Marie Louise Von Franz, C.G. Jung: His Myth in Our Time, Page 13

Dreams are impartial, spontaneous products of the unconscious psyche, outside the control of the will. **(2022-04-18 04:41)**

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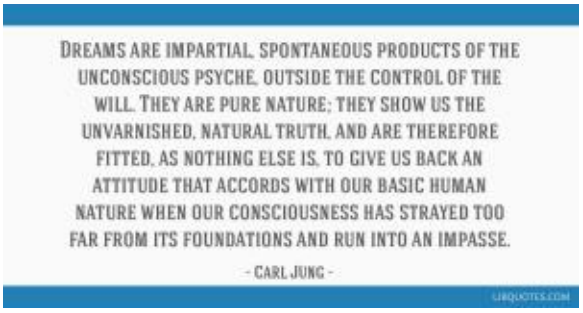
DREAMS ARE IMPARTIAL, SPONTANEOUS PRODUCTS OF THE UNCONSCIOUS PSYCHE, OUTSIDE THE CONTROL OF THE WILL. THEY ARE PURE NATURE; THEY SHOW US THE UNVARNISHED, NATURAL TRUTH, AND ARE THEREFORE FITTED, AS NOTHING ELSE IS, TO GIVE US BACK AN ATTITUDE THAT ACCORDS WITH OUR BASIC HUMAN NATURE WHEN OUR CONSCIOUSNESS HAS STRAYED TOO FAR FROM ITS FOUNDATIONS AND RUN INTO AN IMPASSE.
- CARL JUNG -

[1]Civilization in Transition

So when I counsel my patient to pay attention to his dreams, I mean:

"Turn back to the most subjective part of yourself, to the source of your being, to that point where you are making world history without being aware of it.

Your apparently insoluble difficulty must, it is obvious, remain insoluble, for otherwise you would wear yourself out seeking for remedies of whose ineptitude you are convinced from the start.

Your dreams are an expression of your inner life, and they can show you through what false attitude you have landed yourself in this blind alley."

Dreams are impartial, spontaneous products of the unconscious psyche, outside the control of the will.

They are pure nature; they show us the unvarnished, natural truth, and are therefore fitted, as nothing else is, to give us back an attitude that accords with our basic human nature when our consciousness has strayed too far from its foundations and run into an impasse.

To concern ourselves with dreams is a way of reflecting on ourselves—a way of self-reflection.

It is not our ego-consciousness reflecting on itself; rather, it turns its attention to the objective actuality of the dream as a communication or message from the unconscious, unitary soul of humanity.

It reflects not on the ego but on the self; it recollects that strange self, alien to the ego, which was ours from the beginning, the trunk from which the ego grew.

It is alien to us because we have estranged ourselves from it through the aberrations of the conscious mind. Carl Jung, CW 10, Para 316-318

1. https://www.amazon.com/Collected-Works-Jung-Vol-Civilization/dp/B000VC0M7I/ref=sr_1_2?dchild=1&keywords=jung+vol+10&qid=1607629364&sr=8-2

Carl Jung: Knowledge rests not upon truth alone, but upon error also. (2022-04-18 04:48)

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[1]Modern Man in Search of a Soul

The morbid symptom in Freud's psychology is this:

it is based upon a view of the world that is uncriticized, or even unconscious, and this is apt to narrow the field of human experience and understanding to a considerable extent.

It was a great mistake on Freud's part to turn his back on philosophy.

Not once does he criticize his premises or even the assumptions that underlie his personal outlook.

Yet to do so was necessary, as may be inferred from what I have said above; for had he critically examined his assumptions, he would never have put his peculiar mental disposition naively on view, as he has done in The Interpretation of Dreams.

At all events, he would have had a taste of the difficulties which I have met with.

I have never refused the bitter-sweet drink of philosophical criticism, but have taken it with caution, a little at a time.

All too little, my opponents will say; almost too much, my own feeling tells me.

All too easily does self-criticism poison one's naivete, that priceless possession, or rather gift which no creative man can be without.

At any rate, philosophical criticism has helped me to see that every psychology-my own included-has the character of a subjective confession.

And yet I must prevent my critical powers from destroying my creativeness.

I know well enough that every word I utter carries with it something of myself-of my special and unique self with its particular history and its own particular world.

Even when I deal with empirical data, I am necessarily speaking about myself.

But it is only by accepting this as inevitable that I can serve the cause of man's knowledge of man-the cause which Freud also wished to serve, and which, in spite of everything, he has served.

Knowledge rests not upon truth alone, but upon error also. Carl Jung, Modern Man in the Search of the Soul, Page 119

1. https://www.amazon.com/Modern-Search-Soul-Carl-Jung/dp/0156612062/ref=sr_1_1?crid=3131VL00O641U&dchild=1&k

eywords=jung+modern+man+in+search+of+a+soul&qid=160762

Carl Jung: These centres are not mystical but psychical centres of experience. (2022-04-19 04:08)

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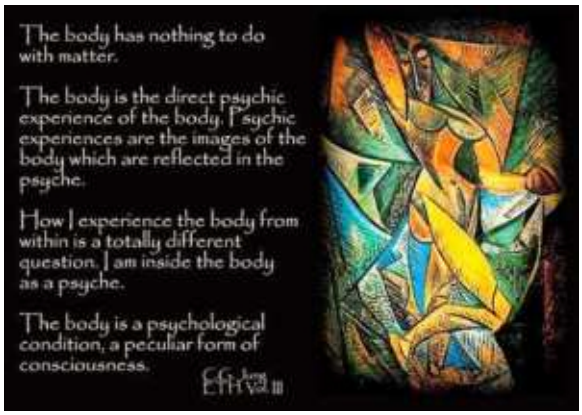
The body has nothing to do with matter.
The body is the direct psychic experience of the body. Psychic experiences are the images of the body which are reflected in the psyche.
How I experience the body from within is a totally different question. I am inside the body as a psyche.
The body is a psychological condition, a peculiar form of consciousness.
C.G. Jung
ETH Vol. III

[1]ETH Lectures

It is by such paths that a psychic image of the body is obtained.

Prana conceives of the body as a sort of system of pipes, going into the limbs and connecting the centres.

These centres are not mystical but psychical centres of experience.

It is no wonder that eastern and western doctors can not understand each other’s language.

Our modern doctors are beginning to understand that these centres are not anatomical but are psychological centres of activity.

We say that certain things take our breath away, others feel like a pressure on the breast or heart, and other things lie heavy on our stomach.

So when we say body, we really mean our psychic experience of the body.

This has only a distant relationship to the anatomical and physiological structure of the

body and nothing whatever to do with matter.

One cannot prove a Prana pipe scientifically, so we say in the West that it is ridiculous.

But this simply means that we are ridiculous not to be able to understand such things.

The body, therefore, is also a psychological condition, a peculiar form of consciousness. So when we think - we could just as well say function psychically - in the head, it is something quite different to doing the same thing with the heart.

These two things are so different that it is a tremendous discovery for a lot of people when they find they can understand something with the heart, for most people only function in the brain box.

A nigger has all his thoughts in his belly, he is only aware of the things which affect him down there. [Footnote 11]

And I have often told you of the Pueblo Indian who told me that the Americans were all mad because they thought in the head instead of the heart.

The old Greeks, on the contrary, lived in the diaphragm.

So we see that what we call spirit and body are psychic conditions, limited psychic functions, and the body tells us as little about what matter really is, as the spirit about the thing in itself which is behind the spiritual condition.

We only have our experiences of the spirit, we do not know what is behind these, what spirit is or whether it is a divine being, and we only have our own experiences of the body.

We perceive both with our consciousness. Carl Jung, ETH Seminar, 26January1940, Page 226

Footnote 11: 11 [This offensive term was not invariably derogatory in earlier British and Continental usage, and
definitely not in this case.]

1. https://philemonfoundation.org/current-projects/eth-lectures/

Carl Jung: The myth says he was not to be found where his body was laid. (2022-04-19 04:59)

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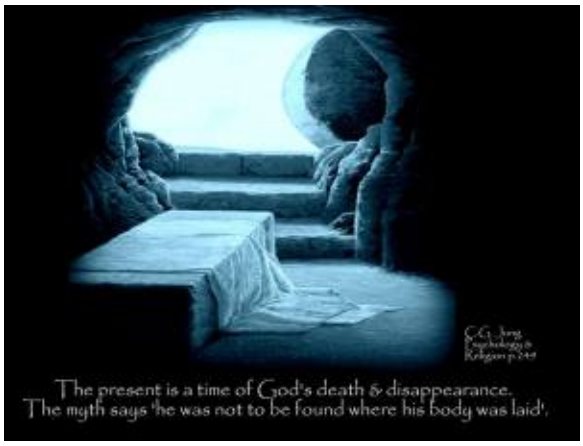

[1]Psychology and Religion

God’s death, or his disappearance, is by no means only a Christian symbol. search which follows the death is still repeated today after the death of a Dalai Lama, and in antiquity it was celebrated in the annual search for the Kore.

Such a wide distribution argues in favour of the universal occurrence of this typical psychic process: the highest value, which gives life and meaning, has got lost.

This is a typical experience that has been repeated many times, and its expression therefore occupies a central place in the Christian mystery.

The death or loss must always repeat itself:

Christ always dies, and always he is born; for the psychic life of the archetype is timeless in comparison with our individual time-boundness.

According to what lives now one and now another aspect of the archetype enters into active manifestation, I do not know.

I only know—and here I am expressing what countless other people know—that the present is a time of God’s death and disappearance.

The myth says he was not to be found where his body was laid.

"Body" means the outward, visible form, the erstwhile but ephemeral setting for the highest value.

The myth further says that the value rose again in a miraculous manner, transformed.

It looks like a miracle, for, when a value disappears, it always seems to be lost irretrievably.

So it is quite unexpected that it should come back.

The three days' descent into hell during death describes the sinking of the vanished value into the unconscious, where, by conquering the power of darkness, it establishes a new order, and then rises up to heaven again, that is, attains supreme clarity of consciousness.

The fact that only a few people see the Risen One means that no small difficulties stand in the way of finding and recognizing the transformed value. Carl Jung, CW 11, Para 149

1. https://www.amazon.com/Psychology-Religion-West-Collected-Works/dp/0691097720/ref=sr_1_1?crid=2ZEHUG872OVNG&dchild=1&keywords=jung+volume+11&qid=1607630786&spre

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Carl Jung: Through the self we are plunged into the torrent of cosmic events. (2022-04-20 03:49)

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[1]

[2]Letters Volume I

[Carl Jung letter to Aniela Jaffe]

To Aniela Jaffe

Dear Frau Jaffe, Bollingen, 22 December 1942

Heartiest thanks for the very welcome and edible Christmas present you have destined for me.

I hope you haven't stinted yourself of these things! To me they come most opportunely, especially here in Bollingen where one is a bit pinched.

Your dream is very remarkable in that it coincides almost literally with my first systematic fantasy/ which I had between the ages of 1 5 and 1 6. It engrossed me for weeks, always on the way to school, which took three-quarters of an hour.

I was the king of an island in a great lake like a sea, stretching from Basel to Strassburg.

The island consisted of a mountain with a small medieval town nestling below.

At the top was my castle, and on its highest tower were things like copper antennae which collected electricity from the air and conducted it into a deep vault underneath the tower.

In this vault there was a mysterious apparatus that turned the electricity into gold.

I was so obsessed with this fantasy that reality was completely forgotten.

It seems to me that your dream is an important contribution to the psychology of the self.

Through the self we are plunged into the torrent of cosmic events.

Everything essential happens in the self and the ego functions as a receiver, spectator, and transmitter.

What is so peculiar is the symbolization of the self as an apparatus.

A "machine" is always something thought up, deliberately put together for a definite purpose.

Who has invented this machine? (Cf. the symbol of the "world clock" !)

The Tantrists say that things represent the distinctness of God's thoughts.

The machine is a microcosm, what Paracelsus called the "star in man."

I always have the feeling that these symbols touch on the great secrets, the magnalia Dei.

With best greetings and cordial thanks,

Ever sincerely yours,

C.G.J. Carl Jung, Letters Volume 1, Pages 325-326.

1. https://i1.wp.com/carljungdepthpsychologysite.blog/wp-content/uploads/2014/11/7da5c-jaffe.jpg?ssl=1
2. https://www.amazon.com/Letters-C-G-Jung-1906-1950/dp/0415094356/ref=sr_1_2?crid=3FHNN7YV2GBQH&dchild=1&keywords=jung+letters+volume+1&sprefix=jung+lett%2Caps%2C

Carl Jung: Before a fate such as this one can only bow one's head. (2022-04-20 04:11)

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Note: The image caption is in error. The quotation appears in CW 7 and not CW 4.

We may allow that this view has a certain justification in so far as man is at all capable of marking out a definite line along which his life has to go.

But we know that there is no human foresight or wisdom that can prescribe direction to our life, except for small stretches of the way.

This is of course true only of the "ordinary" type of life, not of the "heroic" type.

The latter kind also exists, though it is much rarer.

Here we are certainly not entitled to say that no marked direction can be given to life, or only for short distances.

The heroic style of life is absolute—that is, it is oriented by fateful decisions, and the decision to go in a certain direction holds, sometimes, to the bitter end.

Admittedly the doctor has to do, in the main, only with human beings, seldom with voluntary heroes, and then they are mostly of a type whose surface heroism is an infantile defiance of a fate greater than they, or else a pomposity meant to cover up some touchy inferiority.

In this overpoweringly humdrum existence, alas, there is little out of the ordinary that is healthy, and not much room for conspicuous heroism.

Not that heroic demands are never put to us: on the contrary—and this is just what is so irritating and irksome—the banal everyday makes banal demands upon our patience, our devotion, perseverance, self-sacrifice; and for us to fulfil these demands (as we must) humbly and without courting applause through heroic gestures, a heroism is needed that cannot be seen from the outside.

It does not glitter, is not belauded, and it always seeks concealment in everyday attire.

These are the demands which, if not fulfilled, are the cause of neurosis. In order to evade them, many a man has dared the great decision of his life and carried it through, even if in the common human estimation it was a great error.

Before a fate such as this one can only bow one’s head.

But, as I say, such cases are rare; the others are in the vast majority.

For them the direction of their life is not a simple, straight line; fate confronts them like an intricate labyrinth, all too rich in possibilities, and yet of these many possibilities only one is their own right way.

Who would presume—even though armed with the completest knowledge of his own character—to designate in advance that single possibility?

Much indeed can be attained by the will, but, in view of the fate of certain markedly strong-willed personalities, it is a fundamental error to try to subject our own fate at all costs to our will.

Our will is a function regulated by reflection; hence it is dependent on the quality of that reflection. This, if it really is reflection, is supposed to be rational, i.e., in accord with reason.

But has it ever been shown, or will it ever be, that life and fate are in accord with reason, that they too are rational?

We have on the contrary good grounds for supposing that they are irrational, or rather that in the last resort they are grounded beyond human reason.

The irrationality of events is shown in what we call chance, which we are obviously compelled to deny because we cannot in principle think of any process that is not causal and necessary, whence it follows that it cannot happen by chance.

In practice, however, chance reigns everywhere, and so obtrusively that we might as well put our causal philosophy in our pocket.

The plenitude of life is governed by law and yet not governed by law, rational and yet irrational.

Hence reason and the will that is grounded in reason are valid only up to a point.

The further we go in the direction selected by reason, the surer we may be that we are excluding the irrational possibilities of life which have just as much right to be lived.

It was indeed highly expedient for man to become somewhat more capable of directing his life.

It may justly be maintained that the acquisition of reason is the greatest achievement of humanity; but that is not to say that things must or will always continue in that direction.

The frightful catastrophe of the first World War drew a very thick line through the calculations of even the most optimistic rationalizers of culture. Carl Jung, CW 7, Para 72

A visit paid to Jung by Alwine von Keller (2022-04-21 03:21)

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[1]A visit paid to Jung by Alwine von Keller

Introduction

The Eranos Conferences originated in Ascona-Moscia in 1933 at the initiative of Olga Frobe-Kapteyn (1881–1962).

They represented the most important interdisciplinary meeting point between Jung's complex psychology and scholars of different backgrounds—depth psychology, history of religions, theology, anthropology, ethnology, philosophy, as well as natural sciences—who shared a common interest in the 'archetypal structures' underlying religious phenomena.

Jung attended Eranos for the first time as a speaker in 1933 and, up until 1952, gave fourteen lectures and one seminar.

In 1944 Jung missed, for the first and only time, the annual event in Ascona.

In 1943, although immersed in the writing of Mysterium Coniunctionis (Jung 1955–1956), Jung, none the less, went to Eranos as a listener; at the close of the conference, he had held an improvised seminar, for a limited number of students, on a series of drawings from the Codex Palatinus Latinus 1993, a medieval miniature codex attributed to the cleric, cartographer, and mystic Opicinus de Canistris (1296-c.1352).

Alwine von Keller (1878–1965), a pupil of his who, in those years, had opened a professional consulting room in Eranos, at Casa Shanti, was to document this seminar in a series of notes only recently rediscovered (Quaglino, Romano & Bernardini 2007, pp. 161–97; 2010; Bernardini 2009; Quaglino & Romano 2010, pp. 106–10).

At the beginning of the summer of 1947, despite having almost completely recovered from the heart attack which he had suffered the previous autumn, Jung's commitments relating to the foundation of the C.G. Jung Institute of Zurich, again, prevented him from preparing the lecture which he had anticipated holding at Eranos on the alchemistic motif of the Filius philosophorum.

Nevertheless, he also went to Ascona that summer, participating actively in the discussions which took place on the large terrace (Quaglino, Romano & Bernardini 2007, p. 100).

In 1949, too, despite having initially planned not to go to Ascona, as Jung himself wrote to Alwine von Keller on 2nd January 1949 (Jung 1973–1975, pp. 515 f.), he did attend the symposium as a listener; the same would happen in 1952, the year of his last participation in the conferences (Quaglino, Romano & Bernardini 2007, pp. 130 f.).

In 1944 things went somewhat differently. In the winter of 1943–1944, in fact, while he was in hospital in Zurich for a fracture of the fibula, Jung suffered a coronary thrombosis which almost cost him his life (Jung 1961, pp. 289–98; Ostrowsky-Sachs 1965, pp. 40 ff.; Hannah 1976/1997, pp. 276 ff.; Bair 2003, pp. 496 ff.).

His lecture on the theme Mysterium und Psychologie ('Mystery and psychology'), scheduled for the Eranos Conference the following August, was cancelled (Quaglino, Romano & Bernardini 2007, p. 87).

Hannah would remember Jung's notable absence at the symposium with these words: 'Marie-Louise von Franz and I had been to the 1944 Tagung [Conference] and, quite apart from missing Jung's lecture, were very much struck by how much the whole atmosphere changed when his dynamic personality was not there to act as a centre for the group. This was noticed by everybody present, not just by us' (Hannah 1976/1997, p. 290).

During that time, though, Alwine von Keller took pains to keep Jung informed via letter of progress at the conference, held from 3rd to 11th August on the subject of 'The Mysteries'.

In a missive of 21st August, Jung replied to Alwine von Keller saying how 'extremely glad' he was that that year's symposium had gone so well, even without his presence (Jung 1973–1975, Vol. 1, p. 345).

On 27th September 1944 Alwine von Keller left Ascona to pay a visit to Jung, who was still convalescing, in Zurich.

Alwine von Keller at Casa Shanti in the ‘60s (Ph.: unknown; Eranos Foundation Archives).

1. ***Alwine von Keller***

It may prove interesting to touch briefly upon the author of these notes, who, on account of ‘her relationship and her work with C.G. Jung, her bond and friendship with Olga Frobe-Kapteyn, played a minor role, certainly, but one not without importance in the development of Eranos’ (Ritsema undated a, p. 59).

Alwina (Alwine) von Keller was born in New York on 10th June 1878 to parents of German origin.

She was raised in the reformed religion, although her parents were not church-goers.

Her father, as well as being a decent pianist, had inherited an important trademark from Alwine’s grandfather, while her mother belonged to an affluent family in German high society.

Having returned to Munich with her parents, she soon began to feel a certain intolerance for the worldly, bourgeois milieu into which they would have wished to introduce her.

She qualified to teach English, but her interest in studying met with the opposition of her parents, who had imagined for her a life devoted solely to marriage and the family.

She found, however, amongst the children and pupils of the philosopher Gustav Teichmuller (1832–1888) a stimulating intellectual environment, in which she could freely learn and

discuss art, poetry, literature, philosophy, and politics (von Keller undated b, pp. 49 ff.).

One of the philosopher's children, the young lawyer Hans Teichmuller, would become, in 1898, her husband and father of her daughter Ellen, born in the same year.

Left a widow when, two months after their marriage, Hans died of pneumonia, Alwine remarried in 1901, taking Franz Horneffer, at the time a student of romance languages in Paris, as her husband.

With Horneffer she would have a son, Franz, born in 1902.

Her second husband, though, also died shortly after their marriage, contracting typhoid fever during a holiday in Macugnaga, at the foot of Monte Rosa (Ritsema undated, p. 71).

After an experience of teaching English language and German literature in the Hellerau school, run by pedagogue Rudolf Borsch, Alwine's interest in educational matters was even more greatly stimulated by her meeting with Paul Geheeb (1870–1961), thinker, theologian, physician, pedagogue, and pioneer of the 'New Education'.

In 1910 Geheeb had founded, along with his wife Edith Geheeb-Cassirer (1885–1982), a school named Odenwaldschule at Heppenheim, between Darmstadt and Heidelberg, in Western Germany, with the objective of putting into practice his new ideas about education.

Edith's father, the politician and entrepreneur Max Cassirer (1857–1943) and an uncle of the famous philosopher Ernst Cassirer (1874–1945), built for her daughter a little village surrounded by nature, in which the Odenwaldschule was erected.

Each house in the village was given the name of a great philosopher or writer.

The Odenwaldschule project drew on the same background as the avant-garde pedagogical institutes of the time, known also as Waldschulen.

Geheeb believed that to achieve harmony in individual existence and a better understanding amongst men and amongst peoples it was necessary to begin with a correct education of children.

He was also convinced that every child needed individual attention and could be guided to full development only if their education took into account their personal strengths and weaknesses.

In his school, every child was given complete freedom to act and to express their own thoughts without fear.

A vegetarian diet, group games, long outings in the countryside, and both artistic and manual work would contribute to their growth.

Cardinal principles of the Odenwaldschule were co-education, the idea of learning through 'brain, heart and hands', according to the child's specific aptitudes, the recognition of the pedagogical importance of music, drawing and theatre, and the acceptance of children of any nationality, race or religion (Cassirer, Liesegang & Weber-Sch¨ afer 1950; Cassirer et al. 1960;

Geheeb 1975; Ecole d'Humanit´e 1982).

Alwine found the Odenwaldschule environment compatible with her ideas on education and, in 1916, joined Paul and Edith Geheeb's project (von Keller 1929, 1950).

She taught English to the youngest children and English literature to older ones, in return for bed and board and for allowing her children to attend the school (Ritsema undated, p. 112).

After her years spent at the Odenwaldschule, the desire grew in Alwine to visit India.

In the last years of the nineteenth century Sri Ramakrishna Paramahamsa's (1836–1886) message had been spread all over the world through the teachings of Swami Vivekananda (1863–1902) and the activities of the Sri Ramakrishna Mission, winning over thousands of people and contributing to make many westerners begin to take an interest in the philosophy and religions of India.

One such person was Alwine.

Her contact with India was represented by her American friend Josephine MacLeod who had been a friend of Swami Vivekananda since meeting him in 1893, at the Parliament of the World's Religions in Chicago.

Josephine MacLeod would dedicate herself to philanthropy in India, helping the poor of Bengal and, at the same time, busying herself with the setting-up of a number of Sri Ramakrishna centres in Europe and America (Prugh 1999).

She described these Indian experiences to Alwine and, at a certain moment, invited the latter to join her.

Alwine arrived in India in 1929 and was thus able to see for the first time 'the land of the Upanishads and of the [Bhagavad] Gita' (von Keller undated a, p. 101) with her own eyes.

She travelled from Madurai, at the southern tip of India, as far as Almora, in the Himalayas, giving numerous lectures (to the 'All India Women's Congress' of Bombay, amongst others) on new Western concepts in the field of education.

She spent most of her six-month-stay in India in the Sri Ramakrishna Mission at Belur, Calcutta, where Josephine MacLeod also lived.

She would later describe this as her 'most important period'.

Alwine demonstrated affection and admiration both for Gandhi (1869–1948), in whose ashram she briefly stayed, and for Rabindranath Tagore (1861–1941).

She was deeply struck as much by Gandhi's educational reform as by Rabindranath Tagore's school in Shantiniketan, in which 'Indian arts with a religious inspiration, brought to new heights, contributed to students' growth as fully-rounded human beings' (Rajalakshmi undated, pp. 6 f.).

Returning from India in the same year, Alwine moved to Berlin and, there, began Jungian analysis with Ernst Bernhard (1896–1965), a pupil of Jung's and a pioneer of analytical psychology in Italy.

On the rise of Nazism, she decided to abandon Germany and pursue her analytical training in Rome, where, in the meantime, Bernhard had settled (Bernhard 1969, pp. 7 ff.).

She later underwent analysis with Jung in Zurich (Ritsema undated, p. 82; von Keller 1989, p. 41).

In a letter of 4th July 1943 to Eva Cassirer, Alwine spoke of her analysis with Jung with the following words:

I Ching before the first consultation [with Jung] in 1940: 'The receptive' [K'un, hexagram 2]. Appropriate for the whole period of work undertaken here in Switzerland with Jung. Not only because I have absorbed a great deal and . . . I have had to accept a great deal, since this is not so typical. But Jung, beyond the analytical, constellates woman in every woman. He is so absolutely a man, in the sense of the masculine male and of the masculinely creative, that this has a profound influence on the woman's unconscious. In many cases, this leads to a serious conflict in the soul of the patients. In some, a reaction of the Animus occurs; in others, more frequently, a tie which may border on a dependency so strong that it consumes all. But this prodigious stimulating and being fecund was for me benefit and gift. Manheimer (sic): rigorous, unshakably rigorous, intelligent, rather, wise, fair, in human and spiritual relations univocally [eindeutig] responsible. No, my great friend he is not. His gods may hesitate, withhold the answer, tempt him, and on occasion even lead him astray. Each of them has the face of Janus. All is reciprocally relative; the centre, often, is only reachable crossing and overcoming the opposites. True, he may find his way using what has been passed down to him, but often he cannot, of course, go by this alone; he is then obliged to follow the path of experiment, even of risk; he may often be animated by ambiguous [zwei-deutigen] gods; he has been through hell and bears the signs. Besides being that admirable wise man, that person who gives precious suggestions and weighs up things carefully, and that rooted farmer and citizen, is a man fatigued, overburdened, controversial, demonic; he bears a Faustian-Mephistophelian element. He is a Swiss-German and has both things in himself: the German issues and the feet firmly planted on the ground of the Swiss. Beyond all this, though, he is himself and, in a Goethean sense, a man and a cosmopolitan. (von Keller 1943)

Alwine had met Emma Helene von Pelet-Narbonne (1892–1967), novella writer and translator of authors such as Swami Vivekananda, Sri Aurobindo, Ramakrishna, Mary Esther Harding, Jean Herbert, and Daisetz Teitaro Suzuki, in their Odenwaldschule years.

Like Alwine, Emma von Pelet, too, had decided to leave Germany when Hitler took power.

After a stay in Florence, she had purchased Casa Shanti in 1937, in which Olga Frobe-Kapteyn had until that moment put up friends and Eranos lecturers, but which she had been obliged to put on sale to cover the ever more onerous costs of her project.

Emma von Pelet would also undergo analysis with Jung.

In 1937, Alwine joined Emma von Pelet at Casa Shanti, which the two women would share from that moment on.

Alwine subsequently used the ground floor of Casa Shanti as a professional consulting room, where she received the patients sent to her from Zurich by Jung.

Alwine's decision to become a Jungian analyst, arrived at slowly, is reflected in her words:

'I began to work on the Interior Life in my own Anima and only gradually, gradually, on the very same, invisible treasure in others. This was my work' (von Keller undated a, introduction). She is remembered as an analyst endowed with great intuition, sensibility, and capacity for empathy. We are able to understand her vision of psychotherapeutic work from some notes taken from her diary: 'I consider psychological work to be a way to allow the unfolding of the metaphysical nucleus of the soul and to contribute to its realization in time and space. Since the meaning of life is for me contained in this very unfolding and in its reference to our day-to-day existence, I liken this work to yoga, which is to say, a continual religious exercise, which, accordingly, takes first place, in whatever way it is performed' (Ritsema 1966, p. 4).

Testimony of Alwine's close tie with Jung is provided to us by the announcement which the pupil prepared in November 1961 for a meeting to be held in memory of her late master.

We quote it here in its entirety:

November 1961

I am unsure as to how to accept your kind request that I contribute to the meeting commemoration among friends and students of C.G. Jung. Where to begin? What to

choose amongst the very many treasures which he so generously bestowed upon us? It may be of service, perhaps, to speak to you of my first impressions of his personality and, who knows, relate an interpretation of a dream which still lives in my memory, in this time of ours of looming menace?

Personally, I believe that his capacity for integration was my first, true impression of the greatness of C.G. Jung. It seemed to me typical of him to praise the Earth for its goodness in sustaining the just and the unjust with equal magnanimity. I was witness to the charitable attention which he reserved for the smallest just as well as the greatest events and problems of man, and to how this sensibility of his was accompanied by his natural, tough resolve. I was not therefore surprised when he told me of how, when he was at Caligat – the temple of Kali in Calcutta, he had not run the risk of losing his senses. The other visitors were in fact terrified at the sight of the sacrifices of live animals to the insatiable many-armed goddess, garlanded with human skulls; the ritual blood was used as a means to placate her ire. Not Jung, although after the visit to Caligat he did fall seriously ill. The frenetic dance

of Time was for him the supreme challenge to confront the arid darkness of our world and to ponder on both sides of the Divine. You all know how he integrated

this mythological reality into his complex work and how he used to work, in the course of his analysis of dreams, on the acceptance of the dark side, transforming weakness and despair into understanding and courage: that very spiritual courage of which we, today, are so in need. Dr. Jung, I believe, would not have objected to my use of the word 'spiritual' as a synonym of 'psychological'! His training work reached, with us, the furthest depths of the conscious and of the unconscious, of the rational and of the irrational, of the personal structure and of the transpersonal one of our psyche, where Kali stands beside the benign goddess Durga. The integration of opposites shone through in his every statement, showed through his sceptical smile, his indulgence tinged with humour, his candid frankness, his mature wisdom and his rigour.

I will now try to illustrate with what subtlety he worked on this integration in the course of the dream analysis, and I will take the liberty of referring, by way of example to my dream. I had this dream in 1940, after the end of the drole de guerre. Holland and Belgium were occupied by the German troops, who were now marching towards France, where the army and the entire population were in flight; German aggression against England approached inexorably. All this put in danger our culture and fed our concern for our dearest friends. I dreamed that I was in a dark room; a man, taller than me, was making me spin holding me in a tight embrace in a dance of death in which, little by little, I was losing consciousness. The walls of the room exuded blood, which dripped down to the floor. I implored that man to let me go. When he did finally loosen his grip, I was able to drag myself from the middle of the room to the wall and, immediately, I tried to wipe up the blood which was dripping down. Unable to cope with such a condition of despair alone, I related the dream to Dr. Jung, who listened to my account with that special attention of his, repeating the dream slowly as if it had been his own: objectifying, in this way, my horror and that of the others, with his participation, 'Yes – he said – we are in this war. And you yourself are the battlefield. What can we do? Resisting the Devil transfers to him all the force deriving from our failure to accept, to the point where we fall into unconsciousness! Then, indeed, all is lost! We must remain vigilant, we must be witnesses, we must not risk identification. Interrogate the devil then; ask him what he wants from you, now that he is destroying your values, the sense of what is right and of what is wrong, your plans, your wishes, the whole world of your Ego. Have compassion for the dark side of God, who so intensely labours on us at this moment! Resist not Evil! – he repeated several times – Resist not Evil!'.

The words of Christ pronounced by Jung were utterly persuasive: they were firsthand knowledge, supported by the force and suffering of his whole personality, with which he had always fought ignorance and its such fatal consequences for individuals and nations. Throughout his life he taught how to identify the specific problems of each moment, without ever generalizing. After leaving Seestrasse 228, I headed towards the station, stopping first, though, for another hour and a half in my little hotel to put down some notes. With my unconscious alive and vibrant, I understood that my dream had become one of those seminal dreams in which our future is invisibly contained (von Keller 1961).

Alwine von Keller and Emma von Pelet worked very closely on the Eranos project, participating not only in the official meetings but also in the impromptu seminars which took place there.

The relationship between Olga Frobe-Kapteyn, who lived in Casa Gabriella, and the two guests of Casa Shanti soon developed into a normal relationship of good neighbourliness.

Still, if Emma's stern, rigid, and very methodical temperament prevented a sincere and spontaneous friendship forming between her and Olga, the relationship with Alwine was, in contrast, very positive for Olga.

Alwine's open and profound nature allowed Olga to break out of her own introversion, enabling a true friendship, based on reciprocal attention and on an understanding of their respective practical, psychological or spiritual problems, to develop between them.

According to Catherine Ritsema, a genuine analysis was never established, but Alwine was of great help to Olga and her work (Ritsema, undated, p. 83).

A testimony of Alwine's profound attachment to Olga Frobe-Kapteyn and Eranos is to be found in the letter which she wrote for Olga's seventieth birthday, on 19th October 1951.

We quote it in its entirety:

Dear Olga,

You have asked me to express, for you, what, from my point of view Eranos represented, and represents still; I cannot do this, however, save on a purely personal level.

I was attracted by the Eranos project right from our [first] meeting in Florence in 1937. I recognized even then the archetype of the 'All' as supreme value in the project of your life; my interest was awakened, then, by the idea to which you have devoted all you possess and all you are. This force, which rose from the depths of the unconscious, convinced me to turn my attention to the Eranos phenomenon. The link between your work and that of C.G. Jung, which had already given me so much, was evident and persuasive.

The first session of Eranos which I attended met my expectations fully. I was touched by the meeting with wise men such as Jung, H.[einrich] Zimmer, [Erwin] Rousselle and the other eminent professors of psychology, mythology, and other fields of research, all of whom, each from his own point of view, presented single aspects of the same 'Eternal Image' to an attentive and curious audience. And the atmosphere of Eranos was one of the liveliest.

In the years which followed, through the war, the conviction took hold that both the lecturers and the audience were participating actively in the construction of a new 'science of man', on the basis of the psychological concept of 'becoming conscious'. This concern, paramount since ancient times, became the urgent problem of our age: what is this human being? What is it, in relation to the forces which are in him and outside him? This question, in its various specifications, became the theme of all the Eranos meetings.

This search for a new Image of Life in its temporal and eternal totality allows

one to integrate often heterogeneous data and represents Eranos in its innermost essence. But, I must add, Eranos could never have been such a meeting place if you yourself had not been constantly devoted to the work, predisposed and attentive, one might say, just like an elderly alchemist who surveys the mysterious work of the transformation of lead to gold.

Your personal work and your spiritual growth to attain 'correct perception' are the foundation stones of Eranos.

All my congratulations and my affection on your birthday, and my best wishes for the years of work to come and the realization of your work. Alwine von Keller (Ritsema undated, pp. 86 f.)

Jung used to come to Ascona-Moscia not only to discuss questions regarding Eranos with Olga Frobe-Kapteyn, but also to spend some hours of leisure in the company of the guests of Casa Shanti and to enjoy their splendid terrace looking onto Lake Maggiore (Ritsema undated, p. 83).

A series of photographs by Margarita Marianne (Margarethe) Fellerer (1886–1961), the Eranos official photographer from the early thirties until the mid-fifties (Bernardini 2007, pp. 133 ff.), portray Alwine in conversation with Jung on the terrace of Casa Eranos, in August 1942.

Alwine's patients, for the most part sent by Jung, were becoming, in the meantime, ever more numerous; moreover, like Emma von Pelet, she too was dedicating herself with greater and greater involvement to writing poetry.

She decided, therefore, to look for a secretary, and found one in Dati Busse, whom she had met in the war years at the Odenwaldschule and who now worked at the Ecole d'Humanit´e on the Schwarzsee.

Moreover, since they had emigrated to Switzerland due to Nazi persecution, Paul and Edith Geheeb-Cassirer had been able to enjoy even closer contact with the two guests of Casa Shanti.

Alwine would only leave Casa Shanti in the 1960s, when her advanced age made the steep staircases of Eranos too difficult to negotiate, accepting Dati Busse's invitation to move to Interlaken, where the latter's husband ran a pharmacy.

Alwine died of a heart attack in Interlaken on 31st December 1965, at the age of eighty-six years.

Emma von Pelet, who was to die two years later, arranged in her will for ownership of Casa Shanti to pass to a Foundation, whose sole purpose would be the support of Eranos, to which she gave the name of her great friend: Fondazione Alwine von Keller.

Alwine von Keller and Carl Gustav Jung on the terrace of Casa Eranos, August 1942 (Ph.: Margarethe Fellerer; Eranos Foundation Archives)

Alwine von Keller and Carl Gustav Jung on the terrace of Casa Eranos, August 1942 (Ph.: Margarethe Fellerer; Eranos Foundation Archives)

1. **The visions of 1944**

Jung's illness of the Autumn of 1946 was certainly serious, but not as serious as that of 1944.

In 1946, it was a matter of a disturbance of the neurovegetative system, causing attacks of tachycardia, which Jung would attribute to his having been seized by the enigmatic problem of the hieros gamos, that is the mysterium coniunctionis, regarding which he had not yet succeeded in finding a solution (Hannah 1976/1997, p. 294).

In contrast to what had occurred in 1944, on this occasion Jung did not lose consciousness, and was not even hospitalized, even though his doctor, Professor Rohr, would have wished it.

Rohr managed to persuade the irascible Jung to, if nothing else, accept the assistance at home of a nurse.

As nurses from Zurich were rather superstitious when it came to 'head doctors', it was Olga Frobe-Kapteyn herself who found one in Ascona who

From the left: [unidentified,] Ellen Sharma-Teichmuller, Alwine von Keller, Emma Helene von Pelet-Narbonne, and [probably?] Carl Gustav Jung on the terrace of Casa Shanti, 1937 (Ph.: unknown; Eranos Foundation Archives)

knew nothing of the elderly gentleman's reputation.

From the left: [unidentified,] Ellen Sharma-Teichmuller, Alwine von Keller, Emma Helene von Pelet-Narbonne, and [probably?] Carl Gustav Jung on the terrace of Casa Shanti, 1937 (Ph.: unknown; Eranos Foundation Archives)

The woman, then, together with a colleague, joined Jung in Kusnacht and took care of him (Bair 2003, p. 524).

As Mircea Eliade also remembers, on recovering from the illness, Jung is supposed to have confessed to Olga Frobe-Kapteyn:

'It is as if I had been in a valley littered with diamonds. I was allowed to fill my pockets and hands with as many as they could carry, but no more. I still have some more years to live and I would like to say as much as possible about everything that I understood when I was ill; however, I realize I am unable to express more than a fraction of this, to show more than one or two diamonds, despite having my pockets crammed with them' (Eliade 1973/1991, 2nd June 1953).

The illness of 1944 represented an even more fundamental experience for Jung. Hannah speaks of it as the 'the greatest milestone in Jung's attainment of wholeness – with the solitary exception of his "confrontation with the unconscious"' (Hannah 1976/1997, p. 276). It is worth briefly recalling the episode.

On his return from his journey to India in 1938, Jung had got back into the habit of walking as far as possible.

He observed a physical regime prescribed to him by his doctor after he had recovered from amoebic dysentery and walked one or two miles a day.

On 11th February 1944 he went out for his routine daily walk.

Instead of his usual walks along the Seestrasse or other routes on the lakefront of Zurich, that day he opted for a more demanding walk, which would see him reach the summit of the Kusnacht Almend.

It was here that he slipped badly on the icy snow.

He realized immediately that he had caused himself a serious injury to the leg.

Limping, he reached the nearest house and, from there, he telephoned for a taxi to collect him (Hannah 1976, pp. 276 ff.; Bair 2003, p. 496).

His doctor, Dr. Jakob Stahel, Sr., was absent, and he was examined by the latter's son, Dr. Jakob Stahel, Jr., a recent graduate.

The latter formulated a correct diagnosis of fracture of the fibula and persuaded him to have himself admitted to the Klinik Hirslanden, a private hospital situated in the suburbs of Zurich, not far from Burgholzli.

He was operated on by a young surgeon, who insisted that the fractured limb be immobilized.

The treatment, while perfect for the type of injury, was not to the liking of a man who had always been physically active and who was close to his seventieth birthday.

Ten days after his admission, Jung, in fact, suffered a grave myocardial infarction, caused by an embolism which had formed in the immobilized limb: two emboli reached the lungs and another the heart. Jung, who was at death's door for many weeks, owed his life to Dr. Theodor Hammerli-Schindler, probably the best heart disease specialist of the day, at least in Switzerland (Jung 1961, pp. 292 f.; Hannah 1976/1997, p. 277; Cabot Reid 2000, p. 460, n. 1; Bair 2003, pp. 496 f., 811, n. 3).

In the instant in which the emboli were migrating, Jung lost consciousness.

He was treated with a combination of oxygen and camphor, which brought about a condition which he subsequently described as 'the extreme limit', that is a condition between 'a dream and an ecstasy'.

It was during the period of this particular psycho-physical condition that Jung experienced a long series of visions, described in Memories, Dreams, Reflections (Jung 1961, pp. 289–97).

In his autobiography Jung would speak of the importance of this experience:

After the illness a fruitful period of work began for me. A good many of my principal works were written only then. The insight I had, or the vision of the end of all things, gave me the courage to undertake new formulations. I no longer attempted to put across my own opinion, but surrendered myself to the current of my thoughts [. . .]. Something else, too, came to me from my illness. I might formulate it as an affirmation of things as they are: an unconditional 'yes' to that which is, without subjective protests—acceptance of the conditions of existence as I see them and understand them, acceptance of my own nature, as I happen to be [. . .]. It was only after the illness that I understood how important it is to affirm one's own destiny.

In this way we forge an ego that does not break when incomprehensible things happen; an ego that endures, that endures the truth, and that is capable of coping with the world and with fate.

Then, to experience defeat is also to experience victory. Nothing is disturbed – neither inwardly or outwardly, for one's own continuity has withstood the current of life and of time' (Jung 1961, p. 297)

In a private conversation with Margret Ostrowski-Sachs, a pupil of his whom he met often at Eranos, Jung told her that, before his illness, he had often asked himself if he were permitted to publish or even speak of his ‘secret knowledge’ (geheime Erkenntisse).

Later, he set it all down in Aion.

He realized it was his duty to communicate these thoughts, yet he doubted whether he was allowed to give expression to them. During his illness, he received confirmation and he finally knew that ‘everything had meaning and everything was perfect’ (alles war mit Sinn und alles war vollkommen) (Ostrowsky-Sachs 1965, p. 41).

The pages which follow constitute the transcription which Alwine von Keller made of her meeting with Jung in the winter of 1944, while the latter was recovering from his grave illness.

1. *A visit to Jung by Alwine von Keller*

‘First of all, on what he is writing: he is working at this moment on the sea (he shows me manuscripts and method of work, to which he dedicates himself passionately).

Sea = the world (‘world’ in a Christian sense).

In the sea = salt and also sulphur: the bitter and the devil.

The alchemic process = initially bitterness, muddiness, and boredom.

In bitterness, the sentiments are differentiated.

Without it [it does occur] no differentiation (‘one does not see the plank in one’s own eye’).

From bitterness, and from the sentiments which are differentiated, springs forth wisdom.

Wisdom impossible, without [that] previous differentiation.

If, though, one remains in the salt of bitterness, then one becomes hardened, encrusted.

Then he began to speak of his experience during his illness.

Only now had he understood what alchemy truly meant in many of its stages which had until now remained incomprehensible.

He had read, for example:

‘He who experiences the Conjunctio and tells its secret, becomes mad or is pierced by poisoned arrows’.

Now, the emboli did actually go through him, like arrows through the lung, the heart and the leg and he believed that it was [really] his end.

And then the delirium of the fever. No, he was not spared a thing.

But he [also] had, over three weeks, nights of the most inexpressible happiness.

At first, he did not believe that such great happiness existed and that such fullness could submerge anyone.

By day, he felt weariness, pain, suffering, but he cared little because the night would come.

Then [come the night] he immersed himself in a deep sleep and entered the infinite.

There, no bed stood any more, no body.

And every time that he suffered during the day, he said to himself: ‘What harm can all this do me: for now the night is upon us!’.

At 12, then, he would wake, bathed in happiness.

Of an existence full of meaning.

On one of those nights he travelled across southern India, Ceylon or the Malabar Coast.

Through an arch he entered a cavern in the rock.

Inside there were thousands of little flames, lamps probably burning oil, as in the Indian

temples.

At the centre of the cavern there was a large, round stone.

On the table, in position of meditation, there sat an extremely old Indian.

His face was jet black, his coat white.

Then [Theodor] Hammerli[-Schindler] arrived, he was wearing around his forehead a gold band and, on his chest, a medallion with his own image, a half-length portrait; it was the prince of the island of Kos, sanctuary of Asclepios.

Jung himself was taller than in reality, two-three metres tall, but knew that was just fine

and also that the Indian and Hammerli were having a medical consultation (the Indian was, as far as I remember, the prince of doctors).

He had fully realized he was in the fullness of the sense and said:

‘Now it’s going well. Now it is as it ought to be. This is the real’.

When he saw my picture of the triumphing flame, he said that blue and gold were his heraldic colours.

And, in reference to blue, he said that he had seen the Earth from space, it had been fifty-thousand kilometres away, that he had seen it as it must appear seen from the Moon: absolutely marvellous—a saturated blue, unheard of, with a magnificent azure enveloping it, intense, large.

And the sky around it (which enveloped it) was, in its turn, of a deep blue.

And, in it, floated the square stone of solid, brownish granite.

He himself was a point in the infinite. He had dissolved.

He circulated [kreiste] in the All.

Then he was a fish. With gills, and barbels.

One day, he happened to brush his ear with his hand. He was amazed.

He said, astonished: ‘Ah, what is this?’

So, they had given him—the fish, which was him—a human ear! Yes, but this was his (Jung’s) human ear! Where did it come from?

One day he touched his head. Yes, it was indeed a human skull?!

One day the trunk. Yes, how come a trunk?

He could only understand his existence as a fish, not as a human.

Then, as if he were a point, he moved about in a circular space around a centre; he aspired to, longed to go out into the open space, but, none the less, he circled, orbited closer and closer to the centre.

This began to whirl, and he entered the vortex.

The vortex described an anti-clockwise movement, in which he was now trapped.

Then, from this vortex of stones, sand, gravel, there rose, forming slowly, taking shape, an island on which he stood.

The island rose higher and higher, towering more and more, it grew.

At this point, a delegation of Americans arrived, optimists, with plans for reform and organization. He thought: how stupid! Damn fools! They brought machinery.

They wanted to organize, reform a fifth of the Earth.

He continued to think: ‘Stupid people! Stupid people!’

They told him that he had signed a contract of co-operation with them.

They were a cooperative company.

He absolutely denied having signed any contract whatsoever, he had never dreamed of doing anything of the kind.

Then they formed a circle, they placed their arms on their neighbours’ shoulders, as if they wanted to sing: ‘You’re a jolly good fellow’.

By then he felt that he could not stay there loafing around so stupidly; he slipped in amongst them, and this constituted joining the circle and signing the contract.

And with this began his convalescence.

One evening, he realized: I have been returned to the Earth.

He pushed through a heavy blanket of dense steam, of heaviness; it was as if he were entering something in which there were very rough surfaces and rugged edges, which squeezed him terribly, they pressed on him, they hurt him; he defended himself in vain, now he was inside.

Before it was: ‘Wo fass ich dich, unendliche Naturihr Bruste, wo . . . ’

One evening he realized: now there was no longer the night-time party, but, rather, fitful sleep, pain, sickness.

He said that this corresponded to the [stage of] coagulation in alchemistic works; that he had been dismembered, and now the body parts were pressed together.

Afterwards he could not find Dr. Hammerli’s face again.

An Arab proverb says: ‘The face slips away from the dying’.

He always thought: ‘But doesn’t he know who he is? Does he believe he is really the image he wears on his chest?

Does he not see himself?’ (He had seen H.[Hammerli] as the prince of Kos in the sanctuary of Asclepios as an avatar.

I understood that he [i.e. Hammerli] [there] wore the image of Hammerli, now incarnate, but perhaps Jung meant just the opposite. I must ask him, sooner or later).

The three nurses who attended to him in Hirslanden were for him initiatrixes.

The first nurse of the day, in his imagination, was an ancient incarnation of Venus (in reality, she absolutely was not), but one who communicated the initiation only to primitive patients.

With the second, he always had the feeling of, or rather perceived the smell of blood and martyrdom.

She, as a martyr, could confer initiation in the Christianity of the third century.

His actual nurse, the initiatrix, was the nurse [on duty] in the night: an old Jewish woman of about sixty-five.

Every night she administered to him the ritual food: she was a character linked with the pomegranate of the Qabbalah, with the Rosarium of alchemy, with the heavenly garden of the Renaissance.

In reality, she was a Berliner of about forty years of age17.

She must, though, have grasped something, although he believes he has not spoken at night of what was taking place inside him.

And it was indeed a remarkable coincidence that she should become his night nurse, since just before receiving this position she wanted to commit suicide.

Now, though, she has received a bit of analysis! Night after night, while he was eating something, she would tell him the story of her whole life and of her pain.

And, in the end, there was no more question of suicide.

At some particular moment he said, again as if in passing, he had always spoken of ‘psychology’—that is, that this [of what he had spoken to that nurse] too, was psychology.

He said that, if he strayed even if only by a hair’s breadth, then for him it was disaster.

What was allowed of others, was with him a mortal sin.

(I perceived that, in his grandiose account of his second birth, he was bearing witness to the reality of the invisible world. So to speak bent under a load of these proportions, I took my leave).

He said that during his convalescence he had been depressed, because he had feared that he was afflicted with an inflated sense of things, and his experience, then, appeared to him as hybris—On this subject, he irradiated power and evidence [Evidenz]—and the greatest modesty and objectivity.

He referred to his case as if he were giving a [clinical] report’.

1. **Glosses to the text**

From the very first lines of Alwine von Keller's account, we can deduce that, at the moment in which he received a visit from his pupil, Jung was engaged in writing the 'Salt' chapter of his Mysterium coniunctionis (Jung 1955/1956, paras. 234–348).

This seems to be confirmed by the words which open the chapter, where Jung writes:

I shall discuss not only salt but a number of symbolisms that are closely connected with it, such as the 'bitterness' of the sea, sea-water and its baptismal quality, which in turn relates it to the 'Red Sea' [para. 234] [. . .]. Inseparable from salt and sea is the quality of amaritudo, 'bitterness'. The etymology of Isidore of Seville was accepted all through the Middle Ages: Mare ab amaro [para. 245] [. . .]. The salt that 'comes from the mineral of the sea' is by its very nature bitter, but the bitterness is also due to the impurity of the imperfect body.

This apparent contradiction is explained by the report of Plutarch that the Egyptians regarded the sea as something impure and untrustworthy [. . .], and as the domain of Typhon (Set); they called salt the 'spume of Typhon' [para. 246].

The continuity of the theoretical themes evoked by Jung in the dialogue with Alwine von Keller, recalled in particular in the first part of the latter's account, and his specific interests in that period seems confirmed by a number of elements:

in particular, by the theme of the symbolism of the sea.

In the quoted chapter of the Mysterium coniunctionis, for example, Jung acknowledges his debt to the theologian Hugo Rahner (1900–1968), a study of whose Antenna Crucis ii: Das Meer der Welt (Rahner 1942), had in fact provided him with 'all the patristic allegories that are needed to understand the alchemical symbolism' (para. 255) of the sea.

In the seminar held at Eranos the previous year, commenting on Opicinus de Canistris's Codex Palatinus Latinus 1993, Jung had already referred to 'the image of the world specific to the Church, as explained by Rahner' (Quaglino, Romano & Bernardini 2010, p. 405).

In Opicinus's cartography, indeed, the Mediterranean Sea is actually represented as a demonic world, a dark 'anti-world', in contraposition to the luminous world of dry land.

In plate 39 of the Codex, in particular, if Europe is represented symbolically as a figure of male gender and Africa as a woman (in other representations by Opicinus, the sexes of the two continents may be inverted), the Mediterranean appears, however, as a demonic figure—Jung notes—'with a goat's beard' and the Atlantic as a monstrous animal, probably a fish, which swallows up Europe from the North-Western coast of France (Quaglino, Romano & Bernardini 2007, p. 184, n. 10).

Conclusion

Alwine von Keller's account is particularly impressive for a number of reasons.

She, in fact, shows us a Jung in action, as a scholar, as a seer, and as a shaman.

When she calls on him, she finds him deep in the study of alchemy, he, himself, an alchemist and participant in the unus mundus experiment.

Indeed, when the conversation veers onto Jung's illness and the embolisms which had threatened his life, Jung coolly applies the principle of the universal correspondence of all things, asserting the link between the illness and his research into the conjunctio.

The Jung of this encounter is the 'archetypical' Jung, practically divested of his own personal identity and directly involved in that transcendent reality in which space and time are relativized and sense ('an existence filled with sense', says Jung) becomes manifest even if incommunicable by discursive reason.

Jung seems here to reconnect with the visions of 1913 and of the following years, but the images which appear to him now are much more solemn, composed, serene than had been those, often rather troubled ones, contained in the Red Book (Jung 2009).

We are at the end of a journey and mandalic images predominate, just as the Stimmung of all the visions is a sort of mysterious happiness.

In this 'superhuman' condition, Jung is able to presage the untimely death of his doctor and to treat his own nurse, of whom Jung reveals the deeper nature: in the guise of a forty-year-old Berlin woman, an old Jewess who re-emerges 'from the pomegranate garden of the Kabbalah'.

No less striking is the final twist.

He who is too closely connected to the archetypes risks death, and desires it.

The motif is clearly described by Alwine von Keller when, taking up Jung's words, she writes:

'He, himself, was a dot in the infinite. He had dissolved. He circled in the All'.

Incidentally, episodes of this type are not rare in persons who have had experiences of death.

But, lo and behold, the coup de theatre which re-establishes the tension between conscious and unconscious, bringing Jung back down to earth.

The delegation of Americans appears, practical types, active, devoted to business and worldly trade, and they have him sign a contract.

Jung must live a while longer, go back to writing, to working, to suffering: life calls him unto itself, and he, albeit reluctantly, honours his pledge and returns amongst us.

The ‘night-time party’ is over. Riccardo Bernardini, Gian Piero Quaglino, Augusto Romano, Turin, Italy, Journal of Analytical Psychology, 2011, 56, 232–254.

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1. https://pubmed.ncbi.nlm.nih.gov/21434902/

...the human psyche lives in indissoluble union with the body. **(2022-04-21 04:33)**

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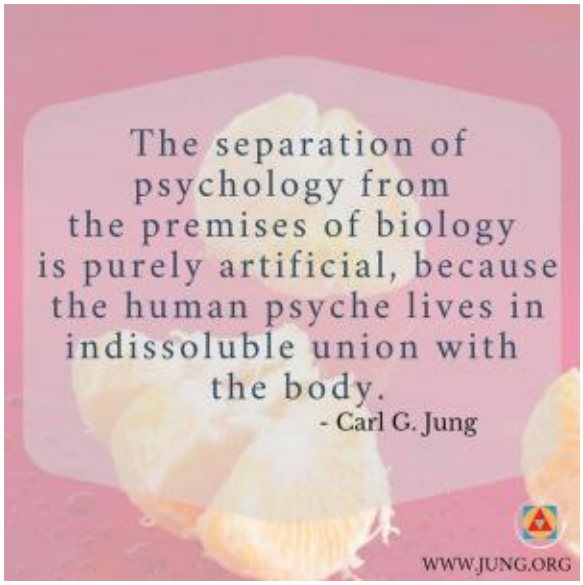

[1]Structure and Dynamics of the Psyche

The separation of psychology from the basic assumptions of biology is purely artificial, because the human psyche lives in indissoluble union with the body.

And since these biological assumptions hold good not only for man but for the whole world of living things, the scientific foundation on which they rest obtains a validity far exceeding that of a psychological judgment, which is valid only in the realm of consciousness.

It is therefore no matter for surprise if the psychologist is often inclined to fall back on the security of the biological standpoint and to borrow freely from physiology and the theory of instinct.

Nor is it astonishing to find a widely accepted point of view which regards psychology as merely a chapter in physiology.

Although psychology rightly claims autonomy in its own special field of research, it must recognize a far-reaching correspondence
between its facts and the data of biology. Carl Jung, CW 8, Para 232

1. https://smile.amazon.com/Structure-Dynamics-Psyche-Collected-Works/dp/0691097747/ref=sr_1_1?crid=2DO9CRES9KPFF&dchild=1&keywords=jung+vol+8&qid=1608917663&spref

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Alwine spoke of her analysis with Jung with the following words: **(2022-04-22 03:41)**

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[1]A visit paid to Jung by Alwine von Keller

In a letter of 4th July 1943 to Eva Cassirer, Alwine spoke of her analysis with Jung with the following words:

I Ching before the first consultation [with Jung] in 1940: ‘The receptive’ [K’un, hexagram 2].

Appropriate for the whole period of work undertaken here in Switzerland with Jung.

Not only because I have absorbed a great deal and . . . I have had to accept a great deal, since this is not so typical.

But Jung, beyond the analytical, constellates woman in every woman.

He is so absolutely a man, in the sense of the masculine male and of the masculinely creative, that this has a profound influence on the woman’s unconscious.

In many cases, this leads to a serious conflict in the soul of the patients.

In some, a reaction of the Animus occurs; in others, more frequently, a tie which may border on a dependency so strong that it consumes all.

But this prodigious stimulating and being fecund was for me benefit and gift. Manheimer (sic): rigorous, unshakably rigorous, intelligent, rather, wise, fair, in human and spiritual relations univocally [eindeutig] responsible.

No, my great friend he is not.

His gods may hesitate, withhold the answer, tempt him, and on occasion even lead him astray.

Each of them has the face of Janus.

All is reciprocally relative; the centre, often, is only reachable crossing and overcoming the opposites.

True, he may find his way using what has been passed down to him, but often he cannot, of course, go by this alone; he is then obliged to follow the path of experiment, even of risk; he may often be animated by ambiguous [zwei-deutigen] gods; he has been through hell and bears the signs.

Besides being that admirable wise man, that person who gives precious suggestions and weighs up things carefully, and that rooted farmer and citizen, is a man fatigued, overburdened, controversial, demonic; he bears a Faustian-Mephistophelian element.

He is a Swiss-German and has both things in himself: the German issues and the feet firmly planted on the ground of the Swiss.

Beyond all this, though, he is himself and, in a Goethean sense, a man and a cosmopolitan. Alwine von Keller, Journal of Analytical Psychology, 2011, 56, 236

1. https://pubmed.ncbi.nlm.nih.gov/21434902/

In Artemidorus, a son dreams that he saw his father perish in a burning house.
(2022-04-22 04:01)

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[1]Black Books

"Hans Schmid" was underlined in red, and "(seep. 206)" was evidently a later addition by Jung in red.

Schmid died on April 21, of blood sepsis following treatment for a minor injury. Jung wrote an obituary that began:

"Life is in truth a battle, in which friends and faithful companions-in-arms sink away, struck by the wayward bullet.

SorrowfullyI see the passing of a comrade, who for more than twenty years shared with me the experiment of life and the adventure of the modern spirit" (CW 18, § 1713).

On p. 206 of Book 7, Jung wrote sometime in the early 1950s: I dreamt in June 1931:

in Tibet. From a vast valley I look up to a gigantic mountainside:

On the very top one can see dark openings to caves.-Suddenly I am up there and approach a cave opening from the right.

In the cave I see a black rectangular stone (like polished marble) like an altar or sarcophagus.

Suddenly H. Schmid rises from behind, as i he had lain behind the stone. I have got the impression that I am not allowed to come closer.

Next to me is a small manikin, consisting of flames , a real demonic familiaris, which means my vital spirit.

/ When I wake up, I think that this indicates the death of H. Sch.

/ In July of the same year H . Sch., who owned a summer cabin in the Jura, had a conversation with the local forest ranger, about which he told me in the autumn.

He had a beautiful old fir tree [Wettertanne] in front of his house. He said to the ranger, that he was worried, that the storm might break it one day.

But the ranger said: "The tree is going to get older than you, Doctor!"

In August the storm broke the fir five meters above the ground. H . Sch. had the impression that when the ranger was talking with him, the tree meant his life tree.

Naturally he was struck deeply when the tree was broken. In September (c.) he had an accident with his car.

He started to glide in a corner and crashed with the side of the car into a tree.

Later that autumn he, together with his wife, who drove, when overtaking, got caught between two cars and was squeezed.

In January he said to his wife at once: "I know what you think. think that I should talk to Jung."

(His previous illness was remarkably and enduringly healed, after he had spoken with me about his father complex!)

His wife said: "Yes, indeed." But he didn’t do anything.

At the end of January he dreamed:

In a wonderful heroic scenery, meeting with a "beautiful lady" on a horse, who has a saddled horse with her.

She invites him for a ride. He rides with her full of joy through the magnificent landscape.

They come to a beautiful country house, where the lady lives. She invites him to relax at the sofa.

As he lies down, she approaches him with a whip and says:

"You keep lying here and will never get up!" (Information from his wife.) / At the beginning of March he turned over in his car.

Remarkably the other three passengers were unharmed.

Only in his case a tiny fragment of glass had entered his arteria radialis at his wrist.

A somewhat incompetent country doctor stitched his wound. Following this gangrenous phlegmon and death.

/His friend E. Sti.-. told me, that she had dreamed three weeks before his death (hence before his accident), that H. Sch. would die in the Barnes of a fire (cj>:\eyμou)-

In Artemidorus, a son dreams that he saw his father perish in a burning house. Three days later he himself died of a feverish disease.

In 1936 Jung discussed the work of Artemidorus (second century CE) on dreams: C.G. Jung, Dream Interpretation Ancient and Modern: Notes from the Seminar Given in 1936- 1941, ed. John Peck, Lorenz Jung, and Maria Meyer-Gross (Princeton: Princeton University Press/ Philemon Series, 2014). The Black Books, Vol. VII, Page 246,-247, fn 277

1. https://smile.amazon.com/Black-Books-Slipcased-Vol-Seven/dp/0393088642/ref=sr_1_1?crid=3H9WDX98QKZ3C&dchild=1&keywords=jung+black+books&qid=1610029053&sprefix=j

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The psychological rule says that when an inner situation is not made conscious, it happens outside, as fate. **(2022-04-22 04:17)**

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"The psychological rule says that when an inner situation is not made conscious, it happens outside, as fate."
- CARL JUNG, . CW 9, AION
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Aion

The irreconcilable nature of the opposites in Christian psychology is due to their moral

accentuation.

This accentuation seems natural to us, although, looked at historically, it is a legacy from the Old Testament with its emphasis on righteousness in the eyes of the law.

Such an influence is notably lacking in the East, in the philosophical religions of India and China.

Without stopping to discuss the question of whether this exacerbation of the opposites, much as it increases suffering, may not after all
correspond to a higher degree of truth, I should like merely to express the hope that the present world situation may be looked upon in the light of the psychological rule alluded to above.

Today humanity, as never before, is split into two apparently irreconcilable halves.

The psychological rule says that when an inner situation is not made conscious, it happens outside, as fate.

That is to say, when the individual remains undivided and does not become conscious of his inner opposite, the world must perforce act out the conflict and be torn into opposing halves. Carl Jung, CW 9i, Para 126

Alwine’s decision to become a Jungian analyst, arrived at slowly, is reflected in her words: **(2022-04-23 03:48)**

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[1]A visit paid to Jung by Alwine von Keller

Alwine’s decision to become a Jungian analyst, arrived at slowly, is reflected in her words:

‘I began to work on the Interior Life in my own Anima and only gradually, gradually, on the very same, invisible treasure in others.

This was my work’ (von Keller undated a, introduction).

She is remembered as an analyst endowed with great intuition, sensibility, and capacity for empathy. We are able to understand her vision of psychotherapeutic work from some notes taken from her diary:

‘I consider psychological work to be a way to allow the unfolding of the meta-physical nucleus of the soul and to contribute to its realization in time and space.

Since the meaning of life is for me contained in this very unfolding and in its reference to our day-to-day existence, I liken this work to yoga, which is to say, a continual religious exercise, which, accordingly, takes first place, in whatever way it is performed’ (Ritsema 1966, p. 4). Journal of Analytical Psychology, 2011, 56, 238

1. https://pubmed.ncbi.nlm.nih.gov/21434902/

Carl Jung: Strictly speaking, projection is never made; it happens, it is simply there.
(2022-04-23 04:21)

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Michael Ogier
Strictly speaking, projection is never made;
it happens, it is simply there...
Carl Jung CW 12
Psychology and Alchemy

[1]Psychology and Alchemy

Strictly speaking, projection is never made; it happens, it is simply there.

In the darkness of anything external to me I find, without recognizing it as such, an interior or psychic life that is my own.

It would therefore be a mistake in my opinion to explain the formula "tarn ethice quam physice" by the theory of correspondences, and to say that this is its "cause."

On the contrary, this theory is more likely to be a rationalization of the experience of projection.

The alchemist did not practise his art because he believed on theoretical grounds in correspondence; the point is that he had a theory of correspondence because he experienced the presence of pre-existing ideas in physical matter.

I am therefore inclined to assume that the real root of alchemy is to be sought less in philosophical doctrines than in the projections of individual investigators.

I mean by this that while working on his chemical experiments the operator had certain psychic experiences which appeared to him as the particular behaviour of the chemical process.

Since it was a question of projection, he was naturally unconscious of the fact that the experience had nothing to do with matter itself (that is, with matter as we know it today).

He experienced his projection as a property of matter; but what he was in reality experiencing was his own unconscious.

In this way he recapitulated the whole history of man's knowledge of nature.

As we all know, science began with the stars, and mankind discovered in them the dominants of the unconscious, the "gods," as well as the curious psychological qualities of the zodiac: a complete projected theory of human character.

Astrology is a primordial experience similar to alchemy. Such projections repeat themselves whenever man tries to explore an empty darkness and involuntarily fills it with living form. Carl Jung, CW 12, Para 346

1. https://www.amazon.com/Psychology-Alchemy-Collected-Works-Vol-12/dp/0691018316/ref=sr_1_1?crid=1WLP9NXSS0J5O&dchild=1&keywords=jung+volume+12&qid=1607678640&spr

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Testimony of Alwine's close tie with Jung is provided to us... (2022-04-24 03:58)

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[1]A visit paid to Jung by Alwine von Keller

Testimony of Alwine's close tie with Jung is provided to us by the announcement which the pupil prepared in November 1961 for a meeting to be held in memory of her late master.

We quote it here in its entirety:

November 1961

I am unsure as to how to accept your kind request that I contribute to the meeting commemoration among friends and students of C.G. Jung. Where to begin?

What to choose amongst the very many treasures which he so generously bestowed upon us?

It may be of service, perhaps, to speak to you of my first impressions of his personality and, who knows, relate an interpretation of a dream which still lives in my memory, in this time of ours of looming menace?

Personally, I believe that his capacity for integration was my first, true impression of the greatness of C.G. Jung.

It seemed to me typical of him to praise the Earth for its goodness in sustaining the just and the unjust with equal magnanimity.

I was witness to the charitable attention which he reserved for the smallest just as well as the greatest events and problems of man, and to how this sensibility of his was accompanied by his natural, tough resolve.

I was not therefore surprised when he told me of how, when he was at Caligat – the temple of Kali in Calcutta, he had not run the risk of losing his senses.

The other visitors were in fact terrified at the sight of the sacrifices of live animals to the insatiable many-armed goddess, garlanded with human skulls; the ritual blood was used as a means to placate her ire.

Not Jung, although after the visit to Caligat he did fall seriously ill.

The frenetic dance of Time was for him the supreme challenge to confront the arid darkness of our world and to ponder on both sides of the Divine.

You all know how he integrated this mythological reality into his complex work and how he used to work, in the course of his analysis of dreams, on the acceptance of the dark side, transforming weakness and despair into understanding and courage: that very spiritual courage of which we, today, are so in need.

Dr. Jung, I believe, would not have objected to my use of the word 'spiritual' as a synonym of 'psychological'!

His training work reached, with us, the furthest depths of the conscious and of the unconscious, of the rational and of the irrational, of the personal structure and of the transpersonal one of our psyche, where Kali stands beside the benign goddess Durga.

The integration of opposites shone through in his every statement, showed through his sceptical smile, his indulgence tinged with humour, his candid frankness, his mature wisdom and his rigour.

I will now try to illustrate with what subtlety he worked on this integration in the course of the dream analysis, and I will take the liberty of referring, by way of example to my dream.

I had this dream in 1940, after the end of the drole de guerre. Holland and Belgium were occupied by the German troops, who were now marching towards France, where the army and the entire population were in flight; German aggression against England approached inexorably.

All this put in danger our culture and fed our concern for our dearest friends.

I dreamed that I was in a dark room; a man, taller than me, was making me spin holding me in a tight embrace in a dance of death in which, little by little, I was losing consciousness.

The walls of the room exuded blood, which dripped down to the floor. I implored that man to let me go.

When he did finally loosen his grip, I was able to drag myself from the middle of the room to the wall and, immediately, I tried to wipe up the blood which was dripping down.

Unable to cope with such a condition of despair alone, I related the dream to Dr. Jung, who listened to my account with that special attention of his, repeating the dream slowly as if it had been his own: objectifying, in this way, my horror and that of the others, with his participation, 'Yes – he said – we are in this war.

And you yourself are the battlefield. What can we do?

Resisting the Devil transfers to him all the force deriving from our failure to accept, to the point where we fall into unconsciousness!

Then, indeed, all is lost!

We must remain vigilant, we must be witnesses, we must not risk identification. Interrogate the devil then; ask him what he wants from you, now that he is destroying your values, the sense of what is right and of what is wrong, your plans, your wishes, the whole world of your Ego.

Have compassion for the dark side of God, who so intensely labours on us at this moment!

Resist not Evil! – he repeated several times – Resist not Evil!'.

The words of Christ pronounced by Jung were utterly persuasive: they were firsthand knowledge, supported by the force and suffering of his whole personality, with which he had always fought ignorance and its such fatal consequences for individuals and nations.

Throughout his life he taught how to identify the specific problems of each moment, without ever generalizing.

After leaving Seestrasse 228, I headed towards the station, stopping first, though, for another hour and a half in my little hotel to put down some notes.

With my unconscious alive and vibrant, I understood that my dream had become one of those seminal dreams in which our future is invisibly contained (von Keller 1961).

1. https://pubmed.ncbi.nlm.nih.gov/21434902/

Carl Jung: The idea is that we see three dimensions, but the fourth is invisible. (2022-04-24 04:30)

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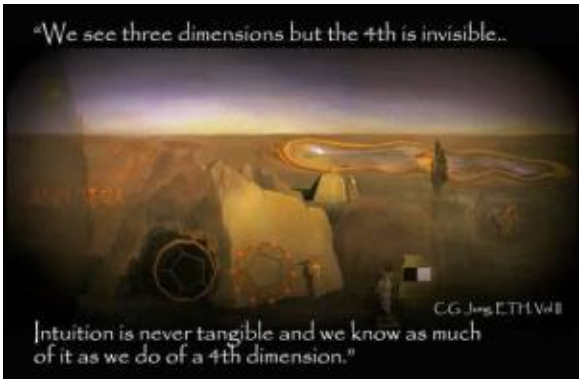
"We see three dimensions but the 4th is invisible..
C.G. Jung E.T.H.V-II
Intuition is never tangible and we know as much
of it as we do of a 4th dimension."

[1]ETH Lectures

Unconscious sensations , and still more intuitions, are in a curious borderland which defies exact definition. Intuition is never quite conscious.

H. G . Wells in his book "The Time Machine: mirrors a curious machine which does not run in space but in time.

Three wheels can be seen, but the fourth is only faintly visible.

The idea is that we see three dimensions, but the fourth is invisible.

The same is true of the functions. Intuition is never tangible and we know as much of it as we do of the fourth dimension.

Sometimes intuitions and sensations are caused by such things as the holes made by the termites.

An intuitive type, for instance, was in analysis with me. I received her in my garden room.

She said :You had a man here before".

I was really amazed as there had b e en a luncheon interval and she could not have seen him.

She could only say she had a feeling it was so andI subsequently noticed many cigarette stumps on the table and concluded, as I do not smoke cigarettes, that her unconscious had registered the fact and diagnosed a man.

It is a fact that coincidences can tend to heap up.

A professor once said to his students:

"This is a unique case, tomorrow we shall have another"

.During my own experience in the clinics I saw a very rare case for the first time, seven days after another, and then n o more for s even years. Carl Jung, ETH Lectures, 18 May 1923, Page 103

1. https://philemonfoundation.org/current-projects/eth-lectures/

Carl Jung: You ask me—or rather tell me—what psychoanalysis is. **(2022-04-25 04:03)**

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[1]Freud and Psychoanalysis

The relativity of "truth" has been known for ages and does not stand in the way of anything, and if it did would merely prevent belief in dogmas and authority.

But it does not even do that.

You ask me—or rather tell me—what psychoanalysis is.

Before considering your views, permit me first to try to mark out the territory and give a definition of psychoanalysis.

Psychoanalysis is first of all simply a method—but a method complying with all the rigorous requirements which the concept of a "method" implies today.

Let me say at once that psychoanalysis is not an anamnesis, as those who know everything without learning it are pleased to believe.

It is essentially a way of investigating unconscious associations which cannot be got at by exploring the conscious mind.

Again, psychoanalysis is not a method of examination in the nature of an intelligence test,

though this mistake is common in certain circles.

Nor is it a method of catharsis for abreacting, with or without hypnosis, real or imaginary traumata.

Psychoanalysis is a method which makes possible the analytical reduction of psychic

contents to their simplest expression, and for discovering the line of least resistance in the development of a harmonious personality.

In neurosis there is no uniform direction of life because contrary tendencies frustrate and prevent psychological adaptation.

Psychoanalysis, so far as we can judge at present, seems to be the only rational therapy of the neuroses.

No programme can be formulated for the technical application of psychoanalysis. There are only general principles, and working rules for individual analysis. (For the latter I would refer you to Freud's work in Vol. I of the Internationale Zeitscrift fur drztliche Psychoanalyse?)

My only working rule is to conduct the analysis as a perfectly ordinary, sensible conversation, and to avoid all appearance of medical magic. Carl Jung, CW 4, Para 620-624

1. https://www.amazon.com/Freud-Psychoanalysis-Collected-Works-C-G/dp/0691097658/ref=sr_1_1?dchild=1&keywords=jung+volume+4&qid=1607709911&sr=8-1

Carl Jung: Knowledge of God is a transcendental problem. (2022-04-25 04:24)

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Self Knowledge...
To this question there is a positive answer only when the individual is willing to fulfill the demands of rigorous self-examination...
Carl Jung The Undiscovered Self

[1]Undiscovered Self

To this question there is a positive answer only when the individual is willing to fulfill the demands of rigorous self-examination and self-knowledge.

If he follows through his intention, he will not only discover some important truths about himself, but will also have gained a psychological advantage: he will have succeeded in deeming himself worthy of serious attention and sympathetic interest.

He will have set his hand, as it were, to a declaration of his own human dignity and taken the first step towards the foundations of his consciousness – that is, towards the unconscious, the only accessible source of religious experience.

This is certainly not to say that what we call the unconscious is identical with God or is set up in his place.

It is the medium from which the religious experience seems to flow.

As to what the further cause of such an experience may be, the answer to this lies beyond the range of human knowledge.

Knowledge of God is a transcendental problem. Carl Jung, Undiscovered Self, Page 63

1. https://smile.amazon.com/Undiscovered-Self-Dilemma-Individual-Society/dp/0451217322/ref=sr_1_1?crid=2PTQWRKZ92SC2&dchild=1&keywords=jung+undiscovered+self&qid=1

Carl Jung: The ego therefore has a significant part to play in the psychic economy.
(2022-04-26 04:01)

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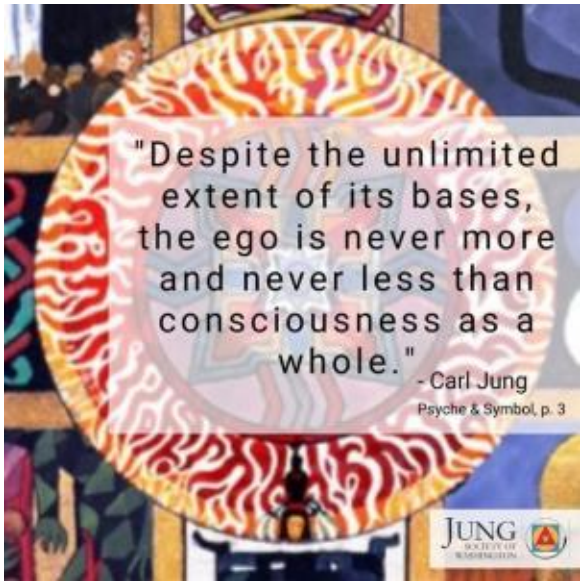
"Despite the unlimited extent of its bases, the ego is never more and never less than consciousness as a whole."
- Carl Jung
Psyche & Symbol, p. 3
JUNG

[1]Phenomenology of the Self

Despite the unlimited extent of its bases, the ego is never more and never less than consciousness as a whole.

As a conscious factor the ego could, theoretically at least, be described completely.

But this would never amount to more than a picture of the conscious personality; all those features which are unknown or unconscious to the subject would be missing. A total picture would have to Include these.

But a total description of the personality is, even in theory, absolutely impossible, because the unconscious portion of it cannot be grasped cognitively.

This unconscious portion, as experience has abundantly shown, is by no means unimportant.

On the contrary, the most decisive qualities in a person are often unconscious and can be perceived only by others, or have to be laboriously discovered with outside help.

Clearly, then, the personality as a total phenomenon does not coincide with the ego, that is, with the conscious personality, but forms an entity that has to be distinguished from the ego.

Naturally the need to do this is incumbent only on a psychology that reckons with the fact of the unconscious, but for such a psychology the distinction is of paramount importance.

Even for jurisprudence it should be of some importance whether certain psychic facts are conscious or not for instance, in adjudging the question of responsibility.

I have suggested calling the total personality which, though present, cannot be fully known, the self.

The ego is, by definition, subordinate to the self and is related to it like a part to the whole, Inside the field of consciousness it has, as we say, free will.

By this I do not mean anything philosophical, only the well-known psychological fact of “free choice/’ or rather the subjective feeling of freedom.

But, just as our free will clashes with necessity in the outside world, so also it finds its limits outside the field of consciousness in the subjective inner world, where it comes into conflict with the facts of the self.

And just as circumstances or outside events “happen” to us and limit our freedom, so the self acts upon the ego like an objective occurrence which free will can do very little to alter.

It is, indeed, well known that the ego not only can do nothing against the self, but is sometimes actually assimilated by unconscious components of the personality that are in the process of development and is greatly altered by them.

It is, in the nature of the case, impossible to give any general description of the ego except a formal one.

Any other mode of observation would have to take account of the individuality which attaches to the ego as one of Its main characteristics.

Although the numerous elements composing this complex factor are, in themselves, everywhere the same, they are infinitely varied as regards clarity, emotional colouring, and scope.

The result of their combination the ego is therefore, so far as one can judge, individual and unique, and retains its identity up to a certain point. Its stability is relative, because far-reaching changes of personality can sometimes occur.

Alterations of this kind need not always be pathological; they can also be developmental and hence fall within the scope of the normal.

Since it is the point of reference for the field of consciousness, the ego Is the subject of all successful attempts at adaptation so far as these are achieved by the will.

The ego therefore has a significant part to play in the psychic economy.

Its position there is so important that there are good grounds for the prejudice that the ego is the centre of the personality, and that the field of consciousness is the psyche per se.

If we discount certain suggestive ideas in Leibniz, Kant, Schelling, and Schopenhauer, and the philosophical excursions of Gams and von Hartmann, It is only since the end of the nineteenth century that modern psychology, with its inductive methods, has discovered

the foundations of consciousness and proved empirically the existence of a psyche outside consciousness.

With this discovery the position of the ego, till then absolute, became relativized; that Is to say, though It retains its quality as the centre of the field of consciousness, it is questionable whether it is the centre of the personality. It is part of the personality but not the whole of; It.

As I have said, it is simply impossible to estimate how large or how small its share is; how free or how dependent it Is on the qualities of this its freedom is limited and its dependence proved in ways that are often decisive.

In my experience one would do well not to underestimate its dependence on the unconscious.

Naturally there is no need to say this to persons who already overestimate the latter's importance. Some criterion for the right measure is afforded by the psychic consequences of a wrong estimate, a point to which we shall return later on.

We have seen that, from the standpoint of the psychology of consciousness, the unconscious can be divided into three groups of contents.

But from the standpoint of the psychology of the personality a twofold division ensues: an "extra-conscious" psyche whose contents are personal, and an "extra-conscious" psyche whose contents are impersonal and collective.

The first group comprises contents which are integral components of the individual personality and could therefore just as well be conscious; the second group forms, as it were, an omnipresent, unchanging, and everywhere identical quality or substrate of the psyche per se.

This is, of course, no more than a hypothesis. But we are driven to it by the peculiar nature of the empirical material, not to mention the high probability that the general similarity of psychic processes in all individuals must be based on an equally general and impersonal principle that conforms to law, just as the instinct manifesting itself in the individual is only the partial manifestation of an instinctual substrate common to all men.

1. http://www.the16types.info/vbulletin/content.php/208-Phenomenology-of-the-Self-Jung

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Carl Jung: Anyone who is conscious of his guiding principle... (2022-04-26 04:53)

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Dali
We have to expect a factor in the psyche that is not subject to the laws of time and space, as it is on the contrary capable of suppressing them to a certain extent...
Carl Jung, Letters, Vol II

[1]Structure and Dynamics of the Psyche

I have returned at this point in the discussion to my previous hypothesis of a higher consciousness because the problem we are concerned with here, namely the life-ruling power of the spirit, is connected with processes outside ego-consciousness.

A little further back I mentioned in passing that an idea which lacks emotional force can never become a life-ruling factor.

I also said it was a matter of fate what kind of attitude or "spirit" would develop, in order to emphasize that the conscious mind is not in a position to create an autonomous complex at will.

It is not autonomous unless it comes upon us forcibly, and visibly proves its superiority to the conscious will. It, too, is one of those disturbances that arise out of the dark regions.

When I said earlier that an idea must evoke a response from the emotions, I meant an unconscious readiness which, because of its affective nature, springs from deeper levels that are quite inaccessible to consciousness.

Thus, our conscious reason can never destroy the roots of nervous symptoms; for this emotional processes are needed, which even have the power to influence the sympathetic nervous system.

We could equally well say that when the wider consciousness sees fit, a compelling idea is put before the ego-consciousness as an unconditional command.

Anyone who is conscious of his guiding principle knows with what indisputable authority it rules his life.

But generally consciousness is too preoccupied with the attainment of some beckoning goal to consider the nature of the spirit that determines its course. Carl Jung, CW 8, Para 642

1. https://www.amazon.com/Structure-Dynamics-Psyche-Collected-Works/dp/0691097747/ref=sr_1_1?crid=1Z2V103NJV102&dchild=1&keywords=jung+volume+8&qid=1607709428&spre

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A testimony of Alwine's profound attachment to Olga Frobe-Kapteyn and Eranos...
(2022-04-26 14:49)

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A testimony of Alwine's profound attachment to Olga Frobe-Kapteyn and Eranos is to be found in the letter which she wrote for Olga's seventieth birthday, on 19th October 1951.

We quote it in its entirety:

Dear Olga,

You have asked me to express, for you, what, from my point of view Eranos represented, and represents still; I cannot do this, however, save on a purely personal level.

I was attracted by the Eranos project right from our [first] meeting in Florence in 1937.

I recognized even then the archetype of the ‘All’ as supreme value in the project of your life; my interest was awakened, then, by the idea to which you have devoted all you possess and all you are.

This force, which rose from the depths of the unconscious, convinced me to turn my attention to the Eranos phenomenon. The link between your work and that of C.G. Jung, which had already given me so much, was evident and persuasive.

The first session of Eranos which I attended met my expectations fully.

I was touched by the meeting with wise men such as Jung, H.[einrich] Zimmer, [Erwin] Rousselle and the other eminent professors of psychology, mythology, and other fields of research, all of whom, each from his own point of view, presented single aspects of the same ‘Eternal Image’ to an attentive and curious audience.

And the atmosphere of Eranos was one of the liveliest.

In the years which followed, through the war, the conviction took hold that both the lecturers and the audience were participating actively in the construction of a new ‘science of man’, on the basis of the psychological concept of ‘becoming conscious’.

This concern, paramount since ancient times, became the urgent problem of our age: what is this human being?

What is it, in relation to the forces which are in him and outside him?

This question, in its various specifications, became the theme of all the Eranos meetings.

This search for a new Image of Life in its temporal and eternal totality allows one to integrate often heterogeneous data and represents Eranos in its innermost essence.

But, I must add, Eranos could never have been such a meeting place if you yourself had not been constantly devoted to the work, predisposed and attentive, one might say, just like an elderly alchemist who surveys the mysterious work of the transformation of lead to gold.

Your personal work and your spiritual growth to attain ‘correct perception’ are the foundation stones of Eranos.

All my congratulations and my affection on your birthday, and my best wishes for the years of work to come and the realization of your work. Alwine von Keller (Ritsema undated, pp. 86 f.) Journal of Analytical Psychology, 2011, 56, 232–254

Carl Jung: We sink into a final depth Apuleius calls it “a kind of voluntary death.”
(2022-04-27 03:49)

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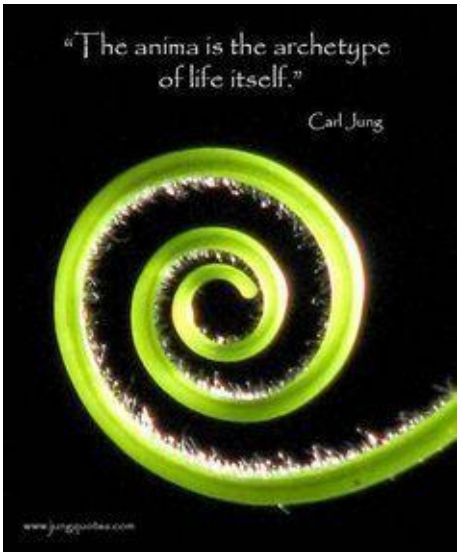

We sink into a final depth Apuleius calls it “a kind of voluntary death.”

It is a surrender of our own powers, not artificially willed but forced upon us by nature; not a voluntary submission and humiliation decked in moral garb, but an utter and unmistakable defeat crowned with the panic fear of demoralization.

Only when all props and crutches are broken, and no cover from the rear offers even the slightest hope of security, does it become possible for us to experience an archetype that up till then had lain hidden behind the meaningful nonsense played out by the anima.

This is the archetype of meaning, just as the anima is the archetype of life itself. Carl Jung, CW 9i, Para 66

Carl Jung: It is much more needful to teach people the art of seeing. **(2022-04-27 03:53)**

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It is high time that we realized that it is pointless to praise the light and preach it if nobody can see it.
It is much more needful to preach the art of seeing.
—C. G. Jung
www.DepthInsights.com
Soul-Centered Coaching, Coach Training, & Education

[1]Psychology and Alchemy

1 did not attribute a religious function to the soul, I merely produced the facts which prove that the soul is natitraliter religiosa, i.e., possesses a religious function. I did not invent or insinuate this function; it produces itself of its own accord without being prompted thereto by any opinions or suggestions of mine.

With a truly tragic delusion theologians fail to see that it is not a matter of proving the existence of the light, but of blind people who do not know that their eyes could see.

It is high time we realized that it is pointless to praise the light and preach it if nobody can see it.

It is much more needful to teach people the art of seeing.

For it is obvious that far too many people are incapable of establishing a connection between the sacred figures and their own psyche they cannot see to what extent the equivalent images are lying dormant in their own unconscious.

In order to facilitate this inner vision we must first clear the way for the faculty of seeing.

How this is to be done without psychology, that is, without making contact with the psyche, is, frankly, beyond my comprehension. Carl Jung, CW 12, Para 14

1. https://www.amazon.com/Psychology-Alchemy-Collected-Works-Vol-12/dp/0691018316/ref=sr_1_1?dchild=1&keywords=jung+volume+12&qid=1607763291&sr=8-1

~Carl Jung, Visions Seminar, 24 February 1932, Lecture VI (2022-04-27 07:01)

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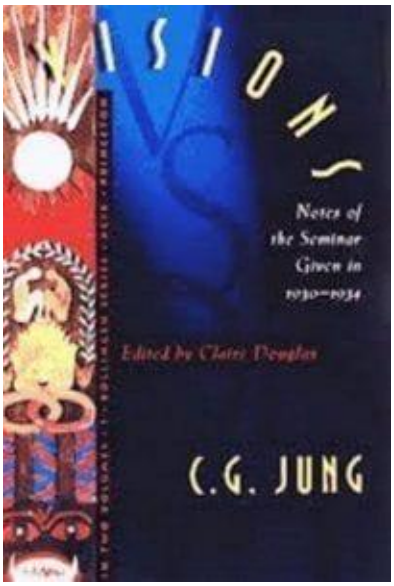

[1]Visions Seminar

LECTURE VI 24 February 1932

We were speaking last time of the crater of boiling fire, which turned into a green oasis.

Do you remember the reason for that? Why did the scene change?

Miss Hannah: Because she did not identify with it, she kept above it.

Dr: Jung: If she had been identical with it, what would have happened?

Miss Hannah: She would have been destroyed.

Dr: Jung: Yes, but how would she be destroyed? Would she be blasted, or cooked alive?

Dr: Reichstein: She would go back to the unconscious.

Dr: Jung: In what specific form? One can go back to the unconscious in many forms.

For instance, in the form of a regression which might be

symbolized by drowning in the ocean, or losing one's way in the mist, or in a dark forest, or by being eaten by a monster, or buried under an avalanche, or locked in a dark room.

All these are symbols for getting into the unconscious, but each time it is a specific situation which has meaning.

So falling into the boiling lava of a crater would be what kind

of condition?

It would not be drowning, for instance.

Mrs. Baynes: It would be going crazy, I should think. Usually when a thing goes up in flames it is a symbol for insanity.

Dr: Jung: Yes, any case of insanity is due to the fact that one is overcome by the unconscious, and it might be such an outburst, when suddenly

the mountain explodes and covers one with ashes and lava.

Miss Taylor: It is that latent fire in her.

Dr: Jung: Exactly, that is the way a psychosis might very well be described.

In a case of dementia praecox the first outburst of the disease may be linked up with cosmic visions of tremendous earthquakes and such things, and these correspond to phenomena which can also be observed in a crater.

The patient might fall into a tremendous emotional upheaval;

these volcanic forces might be the flames of passion bursting

forth, a sort of chaotic, boiling, fiery lava, as if the bowels of the earth were welling up; and in psychological terms that would be insanity, an outburst of madness.

Mrs. Sawyer: Could it not also be the melting pot where things are changed? Or is it on too gigantic a scale for that?

Dr. Jung: That is very possible.

If we only know that she is standing on the edge of a volcano, with nothing else said, we are of course left in doubt whether it leads to destruction.

She is not actually in the fire, but so close that she might be reached.

It has frequently happened on Vesuvius that a tourist was caught by a fiery flake of lava

because he visited it

when it was active.

Or a cloud of gas might envelope and suffocate him.

So it is dangerous, it might mean destruction if we had not signs of another possibility.

The hopeful feature is that she is standing on the edge and not in the crater.

As Miss Hannah says, she has not identified with the crater, she is not the crater itself nor is the crater in her, she is standing outside and looking at it.

That she is so detached is a sign of maturity in her, as we said last week.

And another hopeful sign is that the smoke forms the sign of an ankh, or the crux ansata, the Egyptian sign of life.

The smoke rising from a volcano actually does make such a figure, it is seen very frequently in fine weather.

The hot air rises until it cools off, and then it expands into a sort of mushroom shape; it bubbles up in the center and finally makes something like an umbrella.

Thus far it is a real occurrence, and by making the form a little more abstract, it becomes the crux ansata.

So there is something hopeful about this crater.

That sign shows that it does not mean extinction, it means a crater in the old mystical sense of the word, like a baptismal font, namely, the vessel in which the different elements or constituents are mixed, thereby producing something new, a new being is created.

In former seminars I have quoted the letter written by Zosimus, an early alchemist, to a woman friend, advising her to go to the krater.

The krater was either an actual initiation rite, or it was the name of a society.

Since he was an alchemist, one may assume that the krater was the mixing bowl in which the constituents were brought together so that a new being resulted from it; so the

positive meaning of the crater is the mixing bowl.

Dr. Reichstein: You told us about a man who really threw himself into the fire of a volcano to be reborn.

Dr. Jung: That was Empedocles.

There is a Latin verse about him which says that he threw himself into the fire of Aetna

because he wanted to become immortal.

He was one of the very early Greek philosophers and a sort of savior.

He had a tremendous following; it is said that when he traveled from town to town about ten thousand people accompanied

him, so he was a very famous man of those days.

And when he was old he climbed Mount Aetna and threw himself down into the crater in order to be reborn.

There we see the double meaning of the crater again in Greek legend.

Then the fact that our patient is able to look on gives her a chance to see the destruction as really positive.

We may lament over destruction and see nothing positive in it, but if we look at it in a detached way, not allowing our emotions to participate in the destruction, we can see that

it has a positive side, that something new might come out of the destruction.

That is why the scene suddenly changes and becomes a beautiful green oasis, a symbol of fertility.

The vision continues: I descended into the crater and walked through verdant grass.

I beheld a woman drawing water from a well.

On her head she wore the Cybele jewel.

She looked at me and said: "You are a stranger here."

I answered: "Yes, will you teach me?"

She asked: "Have you strength to descend to the very bottom of this well from which I draw water?"

I saw that there were steps leading into the well and I began to descend, down and down.

At length I reached the bottom.

The funnel of the crater, where the fire and smoke and lava poured out, is now the shaft of a well into which she can descend, it is now a place where one draws up water.

Now who is the woman whom she meets down there with the Cybele jewel?

You know Cybele is another form of Astarte or Ishtar, the goddess of love, a goddess of

Asia Minor.

And what jewel is it?

Miss Hannah: The jewel in the ice, a red jewel.

Dr. Jung: Yes, and it was a heart, so it is presumably the same here, because the heart is the symbol of love, and it is the jewel of Cybele, the goddess of love.

But who is the woman? Be naive about it.

Mr. Allemann: She might be Cybele herself.

Dr. Jung: Yes, or perhaps a high priestess of Cybele.

The fact that she is down in the crater puts her into a really remarkable position, because at other times it is a volcano where no ordinary mortal could live.

So we must assume that the woman wearing the Cybele jewel is either the goddess herself or the high priestess, who by magic is allowed to dwell in such a place.

We have an analogy for this symbolism in She, who descended

into the crater of life and became the high priestess of Isis

(Ayesha). The life-giving miracle which occurred down in the crater was that she achieved relative immortality by allowing the pillar of life to pass through her body.

And here it is obviously the crater of life, the ankh shows it also. That the Egyptian symbol of life turns up here points to the

probability that the patient was unconsciously reminded of the symbolism in She, but it is not a direct and conscious influence, it is a hidden influence through the meaning.

This analogy indicates that the descent into the volcano is really the mystery of rebirth with the connotation of obtaining immortality; it is not only a psychological rebirth, there is

something more to it, because relative immortality is already divine.

You remember that "She" often appears as a divine person, despite very mortal traits of character.

The Greek deities usually had many traits of mortal

imperfection, so according to Rider Haggard’s conception, "She" was something like a Greek goddess.

There was a man in Greece named Euhemerus, not a very great

mind, yet his name has become immortal because he was the first to invent the theory

of reduction.

His theory was that all gods had once been merely famous people, that Zeus and all the Greek gods had been ordinary human beings, perhaps famous kings, and that only through

legend had they become gods.

You see, he was a very critical man.

Since

then one speaks of euhemeristic interpretations.

It was a very rational idea, but it showed that his own mind was characteristically Greek in that he was capable of uniting the idea of a deity with the imperfections of a human being.

Their deities could be explained from either side, and therefore they were so peculiarly divine and at the same time so peculiarly human.

This conception is rather strange to us but it was not at all

strange to antiquity; there is even a suggestion of it in the idea of Christ.

Christ was in a way an ordinary human being who should have had all the imperfections of a human being, and he probably had, yet on the other side he was a god.

Of course the church has done its utmost to wipe out any trace of human imperfection from the figure of Christ, as well as from the Gospels.

Some rather thick lumps were overlooked, however, but parsons never preach about those; one of the biggest was

the parable of the unjust steward. You see, we encounter here the same curious euhemeristic mentality, the gods being both human and divine.

The woman she meets is a goddess, or a figure like "She."

This is due to the fact that the whole series of these visions, as I said, moves in a sort of antique atmosphere, the atmosphere out of which early Christianity emerged, so they are on the one hand Christian and on the other hand pagan.

It is as if through this process of visions that layer of the antique

mind, from about 100 B.C. to 100 A.D. had been brought up to the surface again; we find many strange instances here of a typically antique mode of thought or conception of things.

Mr. Baumann: You said this going down into the volcano was more than the psychological going down. If this were the picture of being swallowed by a whale, would it be more than

psychological?

Dr. Jung: Not in one sense.

Being swallowed by a whale, or submerged in the water, both express psychological processes naturally, and going down into the volcano likewise.

But here we get into a peculiar atmosphere indicated by the presence of that goddess, an atmosphere which would not be found in the bowels of the whale or at the bottom of the ocean. Our patient is getting into a different frame of mind.

It is not merely the extinction of light, being enveloped by darkness, or swallowed by a very primitive unconscious; it is a process which is much higher up in the scale, it is not exactly primitive.

The mentality that fits the character of these visions would belong more to that time just before and after Christ's birth. You see, the fact that this woman at the bottom of the crater is a goddess, or at all events a person of competence and

authority, is proved by the patient's attitude.

She asks the woman to teach her, showing that she at once recognizes her superiority; and the woman answers with the question whether she would have the strength to descend to the very bottom of the well.

So she is again going down into the unconscious, but deeper still.

At length she reaches the bottom and she says:

There upon the ground I saw a man and a woman lying as if in the womb and about them was coiled a snake.

I will show you her picture of it [plate 21].

Notice the embyronic position of the bodies.

What do you think about this strange discovery at the bottom of the well? Who are these people?

Mr. Allemann: It is a rebirth but a completer one; until now it was either a boy or a girl reborn. Now it is the whole man.

Dr. Jung: That is possible, but what about the serpent which is coiled about them?

Mr. Allemann: It might be the Kundalini serpent before it stirs.

Dr. Jung: Yes, so that canal or shaft she comes down would be the sushumna, the canal through which the Kundalini rises.

And here we have the remarkable fact that she is coming down. Here we see the tremendous

difference between India and the West.

You see, if she tried to go up the sushumna, it would be perfectly unnatural, a merely imaginary enterprise.

The point is that she is already up above, and what she must

establish is below she must come down.

While the East is already below and has to establish a connection with the thing above, because clearness of consciousness does not exist with them, their consciousness is

blurred.

Therefore the great mistake which Western people make is imitating the Eastern yoga practices, for they serve a need which is not ours; it is the worst mistake for us to try to get higher and higher.

What we should do is to establish the connection between above and below.

But we take eagerly to the practice of yoga, which of course does not work; it has very bad effects because our need is just the contrary one.

Therefore I always warn people not to use this Eastern method, for I have never seen a case which was not applied with the wrong purpose of getting still more on top, of acquiring more power or more control, either of their own body, or of other people, or of the world.

People use it to strengthen their willpower in order to have a hypnotic influence, but that is a dangerous thing to do.

The temptation is very great, but happily enough in the majority of cases it has no effect.

Our patient is now at the bottom of the well.

That would be muladhara in the terminology of the Kundalini yoga system, the root support. And who is dormant there?

Mrs. Crowley: It might be Shiva and Shakti.

Dr: Jung: Shiva and Shakti still together in the intrauterine condition,

in the condition of the beginning. In that system the god is represented by the fertilizing lingam, en coiled by Shakti in the form of the Kundalini serpent.

Here it is simply a man and a woman encoiled by a snake, and

we are uncertain whether they are really Shiva and Shakti.

We shall see how the snake functions.

She says: When I appeared the serpent came toward me and said: "You too will I coil about."

I said: "But I am all alone."

Then the snake coiled itself about my body and put its head close to my face.

I saw that it had a crown upon its head and rings of gold around its body.

I looked into the eyes of the snake and, putting my arms about it, I said: "Serpent you are beautiful to me."

Then the serpent fell away. I ascended from the well.

This shows that the active element down there is the serpent, and the man and woman apparently don't function at all, they are just there dormant.

That the serpent is divine is evident from the gold rings and

the crown.

Such decorations give a particular emphasis to a symbol, so it

must be a very unusual serpent.

Therefore we may assume that it is the chief divinity, and the man and woman have not that quality.

If we were in India they would be Shiva and Shakti, but since this is, a Western mind, they are not; the emphasis is on the **serpent, and it is doing to her exactly what it did to the couple. What is the meaning of this?**

Why does the serpent coil around her?

Mrs. Fierz: Are they not just an example? Is it a glimpse of what will happen to her?

Dr. Jung: Well, the patient says, "But I am alone," as if the serpent would then reply, "Oh well, in that case I won't coil about you because I am only coiling about couples."

But lo and behold, the serpent coils about her as if she were a couple.

Mr. Allemann: The serpent takes the place of the man.

Dr. Jung: But the man and woman are in the same situation.

If it had been only a woman and a serpent, we could say the serpent was the man.

Mr. Baumann: Is it that the serpent encoils the male and female parts in herself?

In every beginning there are always these two parts, and they

are still in her now.

Dr. Jung: Well, we may assume that that pair has been there since eternity, a sort of eternal symbol of what the serpent coiling about the image of the male and the female really means.

So it would be just a suggestion that she is made whole by that embrace, the compression by the coils of the snake, that the male and the female are thus united into one.

It is only obvious symbolically.

You see the essential function of the crater, its lifegiving

magic quality, consists in that serpent lying dormant at the bottom of it, and whoever is encoiled by the snake is made into a whole, the male and the female there come together. Something like that is hinted at in She, when "She" tries to make Leo enter the pillar of life with her.

But he doesn’t trust the thing, chiefly because she wants to acquire personal power by that means; she wants to be immortal and to bestow immortal life upon him, but in order to rule the world.

That is a similar idea of the union of the male and female, but here there is no idea of power connected with the situation, it is simply a mysterious procedure.

It reminds one a little, also, of the rite in the Eleusinian mysteries, in which the initiate had to kiss a snake, which meant a sort of union.

Or there was another rite where the union was represented by passing a golden snake down through the collar under the garments of the initiate and taking it out again below, symbolizing the complete penetration of the initiate by the divine serpent.

It was assumed that he was then begotten or generated as a twice-born man, having thus obtained immortal life.

Exactly as baptism in the primitive church was assumed to be a second birth, through which one was made over into an immortal being.

Therefore in the Catholic rite the priest gives a lighted candle to the godfather and says: Dono tibi lucem eternam, meaning, I give thee eternal light.

So this ceremony down at the bottom of the well is the union of the divine principle, represented by the serpent, with the patient.

And one could say that the divine serpent functions here as if it were Shiva himself, for the Kundalini serpent is merely the active emanation of the phallus that represents Shiva.

Shakti is at first entirely identical with Shiva, and then the activity, or power, of Shiva becomes manifest in the form of Shakti; this snake is Shakti or the divine power of Shiva.

Our patient is for a moment in the god's possession, she is the lingam encoiled by the serpent. In his novel, The Golden Ass, Apuleius mentions such a moment during his initiation into the Isis mysteries.

It is only a slight allusion because he was not allowed to betray the mysteries, but we learn that at the end of the ceremonial the initiate was decorated with a crown, the celestial robe, etc., and placed upon a pedestal, and there he was worshipped as Helios.

So here this woman is in a position as if at the eternal origin of things, she is Shiva himself encoiled by the Shakti, again the male and the female in one.

Mr. Allemann: Then that going down would be the right way only for rational people?

Dr. Jung: It is the Western way in general, not only for rational people, because irrational sensation or intuitive types are just as much above in the conscious sphere as rational people, just as much detached from the soil, as it were.

That is in accord with all that I have found in practical analysis; in every case, without exception, it must be a descent because it is typical of the Western mind that it moves in a conscious world.

Dr. Reichstein: Was it not also a point in the Christian idea that Christ should first descend?

Dr. Jung: It is possible, though I never thought of that parallel; after his death he is supposed to have descended into Hell, so it was a very thorough descent.

But one does not find that in the East, there it is always the ascent of man. It is quite possible that this would be nticipatory

symbolism.

Now do you understand the value or meaning of being encoiled

by the serpent?

Are you clear about the logical sequence of the events?

Mrs. Baynes: I thought I was until you raised the question. I thought it

was just an acceptance of the chthonic principle which she descended to meet.

Dr. Jung: It was not that alone, because she has accepted that already.

Being coiled about by the serpent is a particular situation.

You see, the setting is very unusual.

Before, it was the visit to the earth mother, or the ritual drinking of the blood of the bull, or the worship of Pan, etc.

She was more active herself, but here something is done to her.

Dr. Ott: Has it not to do with individuality if it is making her a whole and uniting the opposites within?

Dr. Jung: Quite so, it is making her a whole, but the meaning of this symbolism is also indicated by the fact that she is doing nothing herself.

Usually she is active, but here she is quite passive, and the serpent is the active one.

Mrs. Sawyer: Has it not to do with accepting the divine principle? That part about being asleep in the womb might be connected with faith in the divine principle. Can you connect the snake with the river of life?

Dr. Jung: There you are on the right track.

The particular point of this symbolism is her passive attitude. She is equivalent to that couple, dormant as if in the womb, meaning that she surrenders herself completely to that strange milieu down below.

And when she is absolutely inactive, the unconscious assumes the activity-acting for her or to her-and that is represented by the serpent coiling itself about her.

Here she is quietly undergoing the effect of the unconscious. Don’t forget that this series of visions began with the danger of a psychosis, the volcano, and here she trusts herself completely to the volcano’s activities.

This is emphasized by her gesture, she puts her arms about the serpent and says: "You are beautiful to me," not horrid or terrifying, but beautiful.

She accepts the serpent, which shows that she is making friends with the element which threatened her before with complete destruction.

When she is capable of doing that, she will receive a very peculiar effect.

Therefore I made that parallel with the Eleusinian mysteries where the initiate had to kiss the snake, which is loathsome and terrifying.

Yet it was done because it was supposed to be the union with the serpent, and that meant the entrance of the god.

The god entered the body of the initiate who was then called entheos, meaning the god within.

One of the titles of Dionysus was Enkolpios, meaning in the vagina; that is, Dionysus entered the initiates as if he were the phallus and each initiate were a vagina; he was then contained in the initiates, his followers, and as such he was called Enkolpios.

It represented the complete union of the divine with the human.

From this sequence we see that the madness which threatened our patient in the beginning was really a panic caused by the immediate vicinity of the god.

So one could understand the madness as a misfiring of the conubium of the god in the divine cohabitation.

It would be a sort of mistake.

It might take the form of a neurosis also, or a terrible emotional

upset, inasmuch as one emotionally participates in such an out-

burst. In other words, if one is identified with the emotion, one is simply blasted to bits, and the connection with the god does not come off.

But if one can detach oneself from this panic, if one can stand it, one can go down into it, and then the god enters the initiate. Then the emotional power becomes the Kundalini serpent, and one has control over the emotion.

That is the origin of the idea of the power to be got through

yoga.

One might consider doing such a thing in order to learn self-control, but that aim is much too human, much too personal, too small.

And it would not enable one to cope with the tremendous power of such an emotion; it is overwhelming, and whoever has touched upon it knows that no personal aim or pretext would make one capable of dealing properly with it.

Therefore our patient is shown here in a passive attitude, surrendering completely and accepting the activity of the unconscious that coils about her like a serpent.

This in itself is really a terrible moment, nothing could be more terrible than to be attacked by a python, one might die of fear. And she has to endure that supreme moment when the fear

itself, the serpent, coils about her, without her lifting a finger against it.

Now if she is capable of doing that, she will be able to stand fear, and thereby she will gain a good many advantages.

For to stand the onslaught of such a mad panic is really a supreme moment, and it is the way in which she might overcome the danger which was threatening her in the beginning.

Is that clear?

You see, if she were capable of realizing this vision, she would acquire a sort of magic protection; everybody else might be upset but she would be as if coiled about by the serpent so that

nothing could upset her again profoundly.

Things could still get at her, sure enough, but she would be still deeper than the deepest depth of an emotion.

Now after this she says: I ascended from the well.

The sky became dark with heavy clouds.

Skeletons on horseback galloped by. (Again a sort of mad vision

suggesting panic.)

The clouds turned to smoke and streams of boiling water began to flow past me.

I knew that the eruption had again begun.

I sought to escape from the crater but could find no way to

the rim.

Then I called out that I was lost and would be burned alive.

The crescent moon swung down low to me.

I caught it with my hands and it lifted me out.

I walked down the side of the volcano and came to a village in the valley.

I said to the people: "What do you call the mountain?" They answered: "The Great Mother."

I said:

"But your Great Mother is a destroyer." They answered: "She only smokes."

I said: "See my clothes are charred and torn with the fire."

They answered: "You went too near. We only behold our Great

Mother from our valley here below."

Here we have an interpretation of the volcano.

It is called the Great Mother, and if one doesn't go too near, one won't be burned.

Our patient went too near.

So that emotional world of panics, of ferment and tumult and profound passion, is called the Great Mother.

And that region is located in the abdomen according to the Kundalini system; the third center, corresponding to the plexus solaris, is the fire center, the crater.

Still deeper than the fire center is the water region, and down

below that is muladhara.

She has been through the three lower centers; the deepest, muladhara, would be the place where that couple was encircled by the serpent; then in coming up, she passed through the water region again, where she noticed that the water was beginning to boil; and then up through the crater where she was again in the fire zone and therefore in great perturbation, almost overcome, but the moon was

very helpful in that case.

Here you see what she has gained through her experience with the snake; she is now apparently on very good terms with the moon, it helps her out of the embarrassing situation of being at

the bottom of a volcano in action.

But where did she get her connection with the crescent moon?

Mrs. Crowley: From the goddess in the well?

Dr. Jung: Yes, Cybele is the moon, the crescent is her emblem. So she received divine help down below, she made friends with the gods.

Therefore when she is almost a prey to panic, something happens that pulls her out.

That Luna herself descends to take her out of danger is very

fantastic symbolism, but psychologically it means that through her complete surrender to the unconscious powers she made them into friends; the unconscious then develops a helpful function and produces a miracle in her favor.

The Western mind can never accept the possibility that the unconscious can do anything but cause a stomach neurosis, or a

heart neurosis, or bad dreams, or some other nuisance.

People think that anything entrusted to the unconscious is either nonsense or a terrible

nuisance.

They never assume that the unconscious might behave

intelligently.

And the East is convinced that the unconscious consists of

nothing but sense, which is going a bit too far in the other direction.

Therefore they have to work for consciousness, while with us it is just the reverse.

For it is really true that if one, creates a better relation to the

unconscious, it proves to be a helpful power, it then has an activity of its own, it produces helpful dreams, and at times it really produces little miracles.

It is funny to see how people, when they start their analysis, are

terribly intelligent and know all about the world, and there is no help for anything, no loophole for any god to perform a miracle; and then after analysis they are as superstitious as witches.

They say they have not yet dreamed about any matter in question, they must wait until they have a suitable dream about it.

Now who are the people who live in the village at the foot of the mountain?

Miss Taylor: Those who repress their emotions.

Dr. Jung: I don’t think they repress their emotions particularly. They are very hopeful people, you know; they never go too near the fire, they are just the ordinary people to whom the world means nothing in particular.

To them that mountain is entirely harmless.

It is called the Great Mother only because it is rather bulky in form; and the volcanic activity counts for nothing, it is the old grandmother smoking her pipe; naturally one gets burnt if one goes too close, "we never go there."

You see, they are the ordinary people to whom the world is nothing to marvel at, the history of the whole world is a ”.just so" story to them.

This patient was astonished that there were such people, that they were allowed to exist without getting neurotic, and I remember saying to her:

"But you should not be astonished, in a way you are a crank, you are different from other people; you are outside the usual order of the world, so you will have certain peculiar experiences; therefore you must know a bit more about the inside of that mountain."

Other people don’t know it because they encounter nothing in their lives which would force them to know it; they are within an everyday world where nothing extraordinary happens. Naturally there is the other danger that one says: "Oh yes, I

admit that I am a crank, but I am a very divine crank."

That is a great mistake, for we are living in these villages of normal people, and to be even a divine crank doesn’t go at all in one’s ordinary existence.

There is absolutely no reason for any inflation, and one had better keep it all away from the so-called normal people, because it is at all events something which is not understood. Now we come to the next series of visions:

I stood on the shore of the water. A fish cast itself out of the water at my feet. I picked it up, put my hand in its mouth and drew forth from its mouth a black rough stone. I rubbed the stone against my breast and it turned to amber. Within the amber I saw a face of suffering. I put the amber in my robe against my breast and walked away.

What is this? One must always keep in mind the end of the vision before to give one the clue for deciphering the next one. She has come down into the village of the normal people, where the world is a ”just so" story, and after that experience she is probably quite bewildered and doesn’t

know whether they are crazy or she is crazy. For after a while she has to admit that when one looks at the volcano from the outside, it is indeed only a big mountain which smokes, and if one doesn’t go too near, one won’t be burned, so one can just leave the thing alone.

That is the situation in which the new fantasy begins.

She is now standing "on the shore of the water."

Dr. Reichstein: The fish brings her the stone, and that will again be a jewel, so she realizes the fact that she herself has not been one of the ordinary people, she has indeed won something.

Miss Wolff: She is able to work a sort of magic apparently; by rubbing the stone she can see something in it.

Dr. Jung: But why does the fish bring the stone?

Remark: It is like the ring of Polycrates that was brought back by the fishes.

Dr. Jung: But it must have been lost since the fish brings it back. How was it lost?

Miss Taylor: When she had been with the ordinary people a while she lost her belief in those experiences.

Dr. Jung: Exactly, that is what happens.

You see, people may have most extraordinary experiences in the course of analysis, but when they go out into the world they forget all about them.

The further they get away from that mountain the less impressive it seems, it just smokes, so they forget the experience.

What they have gained is lost in the ocean, like the ring of Polycrates, which would have been lost had the fish not

brought it back.

Under the influence of these village people, this woman

has lost that precious experience, which really forms a treasure if duly kept in consciousness as such.

So she is rather forlornly standing on the shore of the great waters, and the fish brings her the jewel again, but this

time it is a black rough stone, not like a jewel at all.

It looks like any stone, one would never notice it.

Apparently the blackness comes from the volcano, and she doesn’t see that it is a jewel until she has rubbed itagainst her breast, so filling it with her own libido again; when she begins

to realize what it is, she puts it against her heart, and the jewel is the heart.

So it turns to a precious substance, amber.

And how does the amber differ from the black rough stone?

Mr: Allemann: It is transparent.

Dr: Jung: Yes, suddenly the stone clears and becomes transparent.

And what can one see inside of amber occasionally?

Remark: Plants and little insects, as if floating about in the water.

Dr: Jung: Yes, amber is a most preservative substance; even the most tender algae, or the organs of the most microscopic insects can be preserved in it.

So it means that a sort of reminiscence of millions of years

ago is marvellously preserved inside.

And there she sees the suffering face. What is that?

Mrs. Sawyer: Her own. .

Dr: Jung: It might be her own, the memory of her own suffering.

We shall see. She says:

Then I felt the amber beating with a strong pulse and I felt tired

and lay down on the ground.

There it beat like a great heart and soon the ground and the trees about me beat also.

I began to feel the pulsation everywhere.

You see it is very much a heart, and a very peculiar heart in that it is beating not only in herself but also outside, it fills the surroundings withits pulsation. Carl Jung, Visions Seminar, 24 February 1932, Lecture VI, Page 594-607

1. https://smile.amazon.com/s?k=carl+jung+visions+seminar&crid=3CYN40U42340K&sprefix=carl+jung+vis%2Caps%2C116&ref=nb_sb_ss_ts-doa-p_2_13

Carl Jung: The child had a psychic life before it had consciousness. (2022-04-28 04:18)

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"Our dreams are continually saying things beyond our conscious comprehension (which is why they are so useful in the therapy of neuroses). We have intimations and intuitions from unknown sources. Fears, moods, plans, and hopes come to us with no visible causation. These concrete experiences are at the bottom of our feeling that we know ourselves very little; at the bottom, too, of the painful conjecture that we might have surprises in store for ourselves."
— C.G. Jung, CW 9.1, para. 299.

[1]Archetypes of the Collective Unconscious

The "child" is therefore renatus in novam infantiam.

It is thus both beginning and end, an initial and a terminal creature.

The initial creature existed before man was, and the terminal creature will be when man is not.

Psychologically speaking, this means that the "child" symbolizes the pre-conscious and the post-conscious essence of man.

His pre-conscious essence is the unconscious state of earliest childhood; his post-conscious essence is an anticipation by analogy of life after death. In this idea the all-embracing nature of psychic wholeness is expressed.

Wholeness is never comprised within the compass of the conscious mind-it includes the indefinite and indefinable extent of the unconscious as well.

Wholeness, empirically speaking, is therefore of immeasurable extent, older and younger than consciousness and enfolding it in time and space.

This is no speculation, but an immediate psychic experience.

Not only is the conscious process continually accompanied, it is often guided, helped, or interrupted, by unconscious happenings.

The child had a psychic life before it had consciousness.

Even the adult still says and does things whose significance he realizes only later, if ever.

And yet he said them and did them as if he knew what they meant.

Our dreams are continually saying things beyond our conscious comprehension (which is why they are so useful in the therapy of neuroses).

We have intimations and intuitions from unknown sources. Fears, moods, plans, and hopes come to us with no visible causation.

These concrete experiences are at the bottom of our feeling that we know ourselves very little; at the bottom, too, of the painful conjecture that we might have surprises in store for ourselves. Carl Jung, CW 9i, Para 99

1. https://www.amazon.com/Archetypes-Collective-Unconscious-Collected-Works/dp/0691018332/ref=sr_1_1?crid=15CJA7P8RE1I7&dchild=1&keywords=jung+archetypes+and+the+c

tension between the ego and the self is necessarily deepened by this separation.
(2022-04-28 07:41)

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"Development in the first half of life
has its own form and its own laws
which could be described as an initiation
into adulthood.
Emerging from the primitive unity of
inner and outer reality and the identity
of subject and object, the ego in its
contact with its surroundings must
build up a solid core."
- Jolande Jacobi
@womenofdepthpsychology

[1]The Process of Individuation by Jolande Jacobi

Development in the first half of life has its own form and its own laws which could be described as an initiation into adulthood.

Emerging from the primitive unity of inner and outer reality and the identity of subject and object, the ego in its contact with its surroundings must build up a solid core by a repeated process of disintegrating and then reintegrating the objects of its experience caused by the self as the originator of psychological development.

It must become sufficiently independent; that is, in order to maintain itself in relative security it must withdraw sufficiently from the self and from the seductive forces of the collective psyche which may lure it into an annihilating participation.

The tension between the ego and the self is necessarily deepened by this separation.

After having developed in separation from the Self, the ego must now restore the relationship, finding a new connection to the self so that it does not dry up completely. In this sense the individuation can also be described as a growing away and out of the self and a new rooting in the self.

The adjustment to external reality, that is, to the tasks of the first half of life, is usually

easier to extraverted than to the introverted, who are by nature more inclined to a life determined by inner experiences and images which often leads them into neurosis or difficulties of adjustment. The introvert is already, by his own nature, attracted to this way into the interior. Jolande Jacobi, The Process of Individuation, Page

1. https://onlinelibrary.wiley.com/doi/abs/10.1111/j.1465-5922.1958.00095.x

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Society demands this as a kind of surety; each must stand at his post, here a cobbler, there a poet. **(2022-04-29 04:21)**

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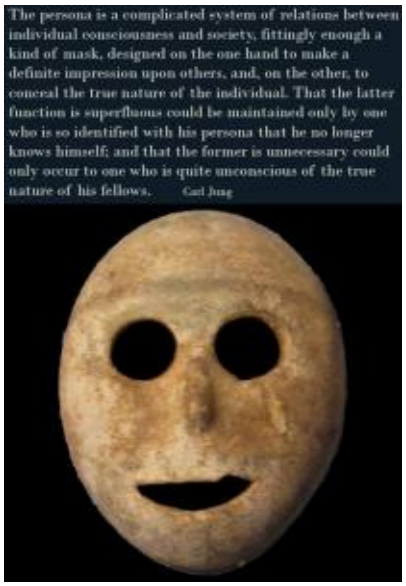
The persona is a complicated system of relations between individual consciousness and society, fittingly enough a kind of mask, designed on the one hand to make a definite impression upon others, and, on the other, to conceal the true nature of the individual. That the latter function is superfluous could be maintained only by one who is so identified with his persona that he no longer knows himself; and that the former is unnecessary could only occur to one who is quite unconscious of the true nature of his fellows.
Carl Jung

[1]Two Essays on Analytical Psychology

Persona:

The persona is a complicated system of relations between the individual consciousness and society, fittingly enough a kind of mask, designed on the one hand to make a definite impression upon others, and, on the other, to conceal the true nature of the individual.

That the latter function is superfluous could be maintained only by one who is so identified with his persona that he no longer knows himself; and that the former is unnecessary could only occur to one who is quite unconscious of the true nature of his fellows.

Society expects, and indeed must expect, every individual to play the part assigned to him as perfectly as possible, so that a man who is a parson must not only carry out his official functions objectively, but must at all times and in all circumstances play the role of parson in a flawless manner.

Society demands this as a kind of surety; each must stand at his post, here a cobbler, there a poet.

No man is expected to be both. Nor is it advisable to be both, for that would be "odd."

Such a man would be "different" from other people, not quite reliable. In the academic world he would be a dilettante, in politics an "unpredictable" quantity, in religion a freethinker—in short, he would always be suspected of unreliability and incompetence, because society is persuaded that only the cobbler who is not a poet can supply workmanlike shoes.

To present an unequivocal face to the world is a matter of practical importance: the average man—the only kind society knows anything about — must keep his nose to one thing in order to achieve anything worth while, two would be too much.

Our society is undoubtedly set on such an ideal. It is therefore not surprising that everyone who wants to get on must take these expectations into account.

Obviously no one could completely submerge his individuality in these expectations; hence the construction of an artificial personality becomes an unavoidable necessity.

The demands of propriety and good manners are an added inducement to assume a becoming mask.

What goes on behind the mask is then called "private life."

This painfully familiar division of consciousness into two figures, often preposterously different, is an incisive psychological operation that is bound to have repercussions on the unconscious. Carl Jung, CW 7, Para 305

1. https://www.amazon.com/Collected-Works-Jung-Vol-Analytical/dp/0691017824/ref=sr_1_1?crid=3V654EDJAKBHB&dchild=1&keywords=jung+two+essays+on+analytical+psycholog

Where love reigns, there is no will to power; and where the will to power is paramount, love is lacking. **(2022-04-29 04:44)**

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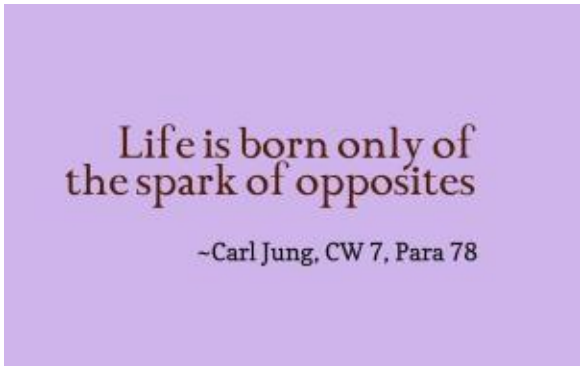

[1]Two Essays on Analytical Psychology

It has become abundantly clear to me that life can flow forward only along the path of the gradient.

But there is no energy unless there is a tension of opposites; hence it is necessary to discover the opposite to the attitude of the conscious mind.

It is interesting to see how this compensation by opposites also plays its part in the historical theories of neurosis: Freud's theory espoused Eros, Adler's the will to power.

Logically, the opposite of love is hate, and of Eros, Phobos (fear); but psychologically it is the will to power.

Where love reigns, there is no will to power; and where the will to power is paramount, love is lacking.

The one is but the shadow of the other: the man who adopts the standpoint of Eros finds his compensatory opposite in the will to power, and that of the man who puts the accent on power is Eros.

Seen from the one-sided point of view of the conscious attitude, the shadow is an inferior component of the personality and is consequently repressed through intensive resistance.

But the repressed content must be made conscious so as to produce a tension of opposites, without which no forward movement is possible.

The conscious mind is on top, the shadow underneath, and just as high always longs for

low and hot for cold, so all consciousness, perhaps without being aware of it, seeks its unconscious opposite, lacking which it is doomed to stagnation, congestion, and ossification. Life is born only of the spark of opposites. Carl Jung, CW 7, Para 78

1. https://www.amazon.com/Collected-Works-Jung-Vol-Analytical/dp/0691017824/ref=sr_1_1?crid=2H28LDD85UL2M&dchild=1&keywords=jung+volume+7&qid=1607777159&sprefix=ju

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Carl Jung: Heart of Heaven is used synonymously with Tao. " (2022-04-30 04:03)

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Agostino Arrivabene
If thou wouldst complete the diamond body with no outflowing, Diligently heat the roots of consciousness and life...
Carl Jung, Hui Ming - Secret of the Golden Flower, Pages 95-96

[1]Secret of the Golden Flower

It is characteristic of the Western mind that it has no concept for Tao.

The Chinese sign is made up of the sign for " headand that for "going".

Wilhelm translates Tao by Sinn (Meaning).

Others translate it as " Way " Providence or even as " God as the Jesuits do.

This shows the difficulty.

Head" could be taken as consciousness, and 64 to goas travelling a way, and then the idea would be: to go consciously, or the conscious way.

This agrees with the fact that the Light of Heaven " which 4 wells between the eyes " as the "

Heart of Heaven is used synonymously with Tao. "

Essence and life " are contained in the Light of Heaven and according to Liu Hua-yang,

are the most important secrets of Tao. "

Light " is the symbolical equivalent of consciousness, and the nature of consciousness is expressed by analogies with light.

The Hui Ming Ching is introduced with the verse:-" If thou wouldst complete the diamond body without emanations,

Diligently heat the roots of consciousness1 and life.

Kindle Light in the blessed country ever close at hand, And, there hidden, let thy true self eternally dwell."

These verses contain a sort of alchemistic instruction as to a method or way of creating the " diamond body which also appears in our text, " Heating " is necessary ; that is, there must be a heightening of consciousness in order that the dwelling place of the spirit can be " illumined.

But not only consciousness, life itself must be heightened.

The union of these two produces " conscious life According to the Hui Ming Ching, the ancient sages knew how to bridge the gap between consciousness and life because they cultivated both.

In this way the immortal body is " melted out and in this way " the great Tao is completed ". Carl Jung, The Secret of the Golden Flower, Page 94-95

1. https://www.amazon.com/Secret-Golden-Flower-Chinese-Book/dp/0156799804/ref=sr_1_2?crid=16M37KPOTD4V4&dchild=1&keywords=the+secret+of+the+golden+flower+carl+jung

Carl Jung: The divine primordial power is blind, since its face has become human. (2022-04-30 04:20)

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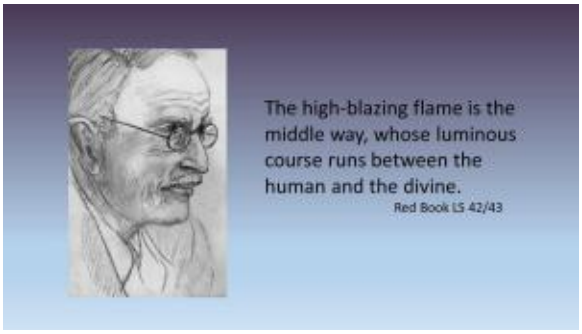

[1]Red Book

You need to undertake only half of the way, he will undertake the other half.

If you go beyond him, blindness will befall you.

If he goes beyond you, paralysis will befall him.

Therefore, and insofar as it is the manner of the Gods to go beyond mortals, they become paralyzed, and become as helpless as children.

Divinity and humanity should remain preserved, if man should remain before the God, and the God remain before man.

The high-blazing flame is the middle way, whose luminous course runs between the human and the divine.

The divine primordial power is blind, since its face has become human.

The human is the face of the Godhead.

If the God comes near you, then plead for your life to be spared, since the God is loving horror.

The ancients said: it is terrible to fall into the hands of the living God.

They spoke thus because they knew, since they were still close to the ancient forest, and they turned green like the trees in a childlike manner and ascended far away toward the East. Carl Jung, The Red Book, Page 281

1. https://www.amazon.com/Red-Book-Readers-Philemon/dp/0393089088/ref=sr_1_1?crid=3VTDZZ3MKLMWL&dchild=1&keywords=jung+red+book+readers+edition&qid=1607851276&spre

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